

Presented to Kavivinoda Vaidyabhushana, Pandit Thakur Datta Sharma, Vaidya, Chairman of the Trust, at Lahore on the solemn occasion of his sixty-second birthday, in 1942 by Swami Bhumananda Saraswati, M. A.,

Kavivinoda Vaidyabhushana Pandit Thakur Datta Sharma, Vaidya



Inventor of Amritdhara, Founder & Chairman of the Amritdhara Ayurvedic Pharmacy, Ltd. and Founder of the Thakur Datta Sharma Dharmarth Trust

Price Rs. 1-8-0

Funds of Thakur Datta Sharma Dharmarth Trust

1.	For the uplift of Ayurveda, free medical aid andhelp of the sick people.	57,313/-
2.	For Industries	1,17,355/-
3.	For poor relatives	28,441/-
4.	For Ved-prachar, i.e. physical, spiritual and social uplift of the people	35,145/-
5.	For the help of orphans and helpless people	35,554/-
6.	For education purposes	49,128/-
7.	For the needy and poor people of Nakodar	2,000/-
8.	For "Sabil"	3,544/-
9.	Amount already given for Vedic Research Chair in Gurukula, Kangri	30,000/-
10.	Reserve Fund	66,055/-
11.	General Charity Fund	51,067/-
12.	Sewing machines	891/-
13	Ved Anusindhan	1,00,000/-

Well-wisher of the public,

SECRETARY.

Thakur Datta Sharma Dharmarth Trust,

Dehra Dun

ओ३म्

ENGLISH TRANSLATION

OF THE

ARYABHIVINAYA

THE SANDHYA AND THE HAVANA

OF

Shri Paramahansa Parivrajakacharya
Maharshi Swami Dayananda Saraswati Ji

With Full Notes

BY

Shri Paramahansa Parivrajakacharya
Swami Bhumananda Saraswati, M.A.,

Author of "Anthology of Vedic Hymns", ' Ecclesia Divina", "Scientific Gleanings from Vedic Mythology," "English Traslation with full critical and explanatory Notes, of the Yajur-Veda", "Eugenics in the Vedas", "Anatomy in the Vedas", etc., etc.

PUBLISHED BY

Thakur Datta Sharma
Dharmartha Trust,

Amritdhara Bhawan,

Dehra Dun.

CONTENTS

Printed at Kanwal Art Press 31, Rama Market
Dehra Dun and Published by Thakur Datta
Sharma Dharmarth, Trust, Amritdhara Bhawan
Dehra Dun

INTRODUCTION

Born in 1824 (Thursday, the 23rd of September) Vikrama Sanvat 1881, Bhadrapada Shukla 9, (midday), Swami Dayananda Sarasvati Ji bore the name "Dayarama", his horoscopic name being "Moola Shankra". His parents were very strict orthodox Brahmins of the old type, who, though now somewhat rare, are still, lingering all over India. His father Karsanji (Krishna Ji) Lalji Tripathi was a man of position and authority in State affairs *and was known* to be very wealthy in the town of Tankara, Morvi State, (Kathiawada) and surroundings. Strict in his way of life, he had his own principles which did not allow him to stoop to any meanness. He was a man of character, though of very strong Pauranic leanings. Dayarama's mother, Rukminiba was a lady of a charitable disposition, but, like her husband, very careful in the observances of her Pauranic religious faith. She too like her

husband had a very strong moral character.

Hence little Dayarama was brought up as a good pious Hindu boy, and taught Gujarati, his mother tongue, and Sanskrita so that by the 14th year of his age, he had memorised the whole of the Yajur-Veda and a large number of texts from the other Vedas, had completely studied the Sarasvata Vyakarna, knew many Sanskrit prose and poetical pieces by heart, and had a good knowledge of the general classical Sanskrita literature. This substantial education stood him in good stead in his later life.

In spite of his education and his home breeding, Mool Shankar or Daya Rama had a very inquisitive mind which never allowed him to remain in peace when a doubt arose but compelled him to spare no pains till he went to the very root of it and unearthed every thing. This great trait which he carried in his soul but did not derive from his parentage, was the most remarkable feature of his

life, for, that is exactly what gave him the greatness of personality and the importance to his works for which we honour him, and that is what brought him in the front rank of those reformers who are also scholars. His early youth could not, therefore, have been very quiet though we have no records to go by.

A few events in his life in the family provided the turning point that completely transformed him, leading him far beyond his own and his parent's expectations. These incidents, however, were not in any way extraordinary or marvellous, for such do occur in the life of every one, but the ordinary run of mankind never take any notice of them, much less derive any instruction from them.

Karsanji Lalji had early initiated his son, Dayarama, into the secrets of the cult of his family God Siva. In 1837 (V.S.) (1894,AC.) Magha,Krishna Paksha 14th he directed his own son to observe

a fast, keep a vigil at night, and worship the Shivalinga (Mahadeva) a temple in the neighbourhood on Shivaratri day. Dayarama's mother protested considering the tender age of the robust little fellow, who, perhaps, found it difficult to keep fasts, but to no avail, for her husband, a very strict man, paid no heed to her objections and entreaties.

Dayarama, barely thirteen, observed the fast and kept the vigil in right earnest without any flaw. During the second performance of the worship of the Shivalinga which is usually done 4 times on Shivaratri, the little boy found all the devotees, the Pujari and his own father included, fast asleep. He, however, was wide awake, observing the stone Linga and expecting, perhaps, same miracle. A miracle, however, was awaiting him.

The flowers and oblations of edibles heaped upon the Shivalinga had attracted a number of hungry and avaricious rats, and the mischievous creatures were making inroads upon the things climbing

freely on the Linga, the Symbol of the great and terrible God Shiva. The little boy was surprised that the mighty and the terrible Rudra had absolutely no power over the vile, dirty execrable creatures that were polluting His Symbol. He awakened his devout but sleeping father and questioned him about the troublesome matter, but whatever answer the sleeping man made did not satisfy the inquisitive boy. Of a very developed and cultivated mind, though still very young, Dayarama lost all faith in his family god, hated idolatry, and took a vow to search the true Mahadeva and to go to the root of the whole affair of the Shivapuja and all else that concerned so-called-Parthiva puja, image worship. He broke his vigil early, went home, and ate. This was the beginning of his doubts about the truth of popular religion. Though some vestiges of devotion to Shiva inculcated by his father lingered in Dayarama till late in life, yet, never more did he soil his noble soul by taking part in idol worship.

In 1839 (V.S. 1896) his younger sister departed this life by Cholera. This circumstance touched him to the quick setting his troubled heart astir to investigate into the real nature of earthly life. 'But still the hardy lad did not seem to be much affected

A short period of about 2 years and more elapsed, leaving the inquisitive boy with his books, when, at last in 1842 came the last straw that broke the camel's back. His dear uncle, the dearest friend he had on earth died of the same fell disease which had deprived Dayarama of his dear sister. This bereavement was, however, too much for the youth. Hardy as he was, he shed copious tears for days for his dear elderly friend and well-wisher. Karsanji's late younger brother was an educated man of very good righteous inclinations, and he had the knack to solve his intelligent young nephew's astounding difficulties. Hereafter poor Dayarama had no peace. He completely lost what little interest he had in the

world's affairs and fully focussed all his attention on his Sanskrita's studies. longing to go deep and realise soul and the Almighty (Mahadeva).

Dayarama had acquired all the education that Tankara could afford and now wished to go to Kashi the reputed stronghold of Sanskrita learnnig to become a full-fledged pandit. The idea was good but his wordly-wise parents wished to get him somehow saddled with matrimony. He was therefore sent to a neighbouring town to a reputed pandit to study further. He was not; however, left alone with his books by his parents, for, how could they, when he was not a boy now, but a young man? Hence marriage preparations began with full force.

This was in 1845 (V.S. 1902) when Dayarama was twenty-two, a very good age for marriage. Hence it was only right and human that his parents should feel anxious for his future, but they had been counting without their host. The Divine Impulse was working within him,

he had heard the call, he must go in search of the real Shiva. He sets his face against attractions of the world and leaves his rich father's house.

Wandering about in quest of learned Sadhus Dayarama came across a sannyasin at Shaila who advised him to enter the novitiate as a regular (naishthika) brahmacharin which idea highly appealed to the young man and he did as advised assuming the name Shuddha Chaitanya. He discarded his plain clothes and put on saffron robes. This transformation ended most of his minor difficulties. He could now move about freely as a sadhu without arousing any body's suspicion. But being only a brahmacharin he still had the botheration of preparing his own food which taxed his energies and took a good deal of his precious time. He therefore longed to become a full-fledged sannyasin.

But he was not out of danger yet, for his father knowing his whereabouts came with a posse of his poilcemen and seized him at Siddhapur where a fair was now

afoot. The irate man tore the brahmacharin's saffron robes, rated him downright for disgracing the good name of his ancestors by embracing a life of beggary, and would have succeeded in carrying him back home had it not been for his dear habit of sleeping at night which had the better of him now as once before on that fateful Shivaratri of which the reader knows well: Karsanji Lalji along with his otherwise watchful policemen slept and the wily brahmachari Shuddha Chaitanya who was biding his time decamped: nevermore was that wily creature caught by his sleepy father.

Well aware of the dangers of being nearer home the vigilant Shuddha Chaitanya now went farther still. In his wanderings farther and farther he came to Chanoda on the bank of the Narmada where with some difficulty he succeeded in becoming a full-fledged sannyasin assuming the name Dayanada Saraswati under the direction of Swami Purnananda Saraswati, a Maharashtri Dandi Sannyasin.

The purpose of his life as he himself writes in his autobiography is the "Pursuit of truth in thought, speech and deeds". He wandered over mountains and plains for more then 15 years visiting Sadhus and Sannyasins—with difficulties and tortures which an ordinary man cannot bear, sometimes endangering life for days without food, on the snowy peaks without clothes. After all he was successful and finds the Truth for which he left his home and now to complete his studies once again at the age of 36 he becomes a pupil sitting at the feet of Swami Vrijananda Saraswati, the great grammarian and Vedic scholar.

In 1860 (V.S. 1917) he went to Muttra, and commenced studying under the great grammarian and Vedic scholar, Swami Virjánanda Saraswati. Virjananda disabused Dayananda's mind of all the fallacious ideas he had got from spurious learning, gave him a good grounding in the Ashtadhyayi of Pannini, the genuine ancient Sanskrita Grammar, with

its great commentary, the renowned Mahabhashya of Patanjali, and introduced him to the treasures of Vedic Lore.

He took leave of his great Guru Virjananda in 1863 (V.S. 1920), a finished scholar, and an able dialectician, with the injunction of propagating the divine teachings of the Vedas all over India. Virjananda was a perfect Sanskrita scholar, a master of the difficult science of Pannini's Ashthadhayai, and more than this, a devotee of the Vedas, a sincere theist, a faithful believer in the True God, Brahma, the Supreme Being. He had unswerving faith in the Creator of the universe Whose Existence and Presence he daily felt in his devotions and meditations. But he had his weaknesses also. One of these, and the most unpleasant and irreconcilable to Dayananda, was his daily singing of praises to Goddess Durga. Dayananda told his Guru that it was wrong to worship that Goddess which remark the irate Virjananda did not like and the two fell out,

but all was quiet again, and it seems Virjananda did feel the opportuneness of the criticism and gave up his wrong method of devotion. This proves Dayananda's fearlessness and devotion to the Unseen God. He was nearly 40, when he completed his studied.

Dayananda travelled over the major portion of India holding discussions with and silencing opponents, fearlessly criticising other faiths and disseminating Vedic teachings. He was a reformer, a scholar, and a saint, a leader, a critic and a statesman, and a philanthropist, a controversialist and a mystic, who did very useful work during the short span of about ten years— the last ten years of his short life of fifty-nine summers the major portion of which was spent in hard training and realisation of God.

Dayananda's habit was to lay great stress on moral purity and chastity for men and women which he considered the lowest rungs in the ladder of the true Vedic Brahmacharya. He had himself

lived in perfect Vedic Brahmcharya and had enjoyed its bliss. He wanted that all should lead a chaste life. This sort of Brahmacharya, the true ideal of human life called by that name, is taught only in the Vedas and in no other religious book. Though Puranic Hinduism prevailing now in India does acknowledge this ideal, yet the unmoral teachings of the Puranas, and the lewd tales told in them of the turpitude of imaginary heroes and heroines who are openly worshipped in the Puranic temples all over India have eaten into the vitals of Hindu society. The presence in India today of other religious systems which have no true standards of human morality have added to the difficulty, making the path of a reformer of the type of Dayananda extremely unsafe. An unguarded remark from him to a fallen Rajput chief within the hearing of the latter's Muslim bona roba endangered his life. The wretched woman bribed Dayananda's servant to poison the great man which the unfaithful wretched did, and it seems by means of her wealth earned

through adultery, she also succeeded in winning over the third rate Muslim doctor detailed to attend upon the patient, the consequence being that a strong body which could not be destroyed by poison several times was now at last laid low by the systematic administration of over-doses of such drugs as Calomel. Dayananda passed his life remembering his God till the very last breath, his senses all in control. The noble soul left the noblest and purest of human body with one long sonorous utterance of "OM" from that holy mouth which had already uttered the truth, praised God and prayed to Him, and had given sane and healthy advice to humanity. Between half past five and six O' clock in the evening, on Tuesday, the thirtieth of October of the year one thousand eight hundred and thirty, (Deepawali night) the great Dayananda called loudly upon His God of the Vedas in Sanskrit and Hindi and glorified and thanked Him for His immense grace all through his earthly career and gave up his ghost as the

Biblical phrase goes. In the short life the noble soul had done wonderful work and she was needed elsewhere. Her Divine Father removed her and sent her wherever she was wanted, and if for that purpose He utilised human instruments, his own children need we question His Divine Methods?

Swami Dayananda was not only preaching, holding discussions and establishing institutions and Arya Samajes but was also busy in writing books Dayananda's name lives and will ever live in the books attributed to his authorship. A man's written word is the image of his thought and wherever it goes, there goes the spirit of the man who expressed the thought garbing in it that particular style cf language. Through his thoughts expressed through the medium of language committed to writing a man lives for ever. So the great Dayananda lives among us in his literary, polemical, exegetical and critical works. His whole ideas expressed through Sanskrit and Hindi will ever continue to

exert their good influence upon human hearts, prove to be acknowledged to be benevolent and beneficial. Dayananda that preached, lectured, held debates with his opponents and defeated them —that Dayananda is no more amidst us; but the Dayananda who compiled literary works for the instructions of both the sexes, for the rich and the poor, that Dayananda is surely living amongst us and will ever continue to live.

Swami Dayananda wrote and published 21 literary works—Vedanga Parkash being in 17 parts. Prominent among these are:

1. Rig-Vedabhashya. A commentary on the Rig-Veda in Sanskrit and Hindi as far as Mandala VII-Sukta 61, Stanza 2nd. Daya, nánda could not finish this, but two later scholars, Mahamahopadhyaya Pundita Aryamuni and Pundita Shivashankara Sharma, Kavyatirtha, completed the work in a really worthy manner.

2. Yajurvedabhashya. A complete commentary on the Yajur-Veda in Sanskrit and Hindi.
3. Rig-Vedadibhashyabhumika. An exegetical work on Vedic interpretation in Sanskrit and Hindi.
4. Satyarthaprakash. Polemical and controversial chiefly, this work was first published in 1875 with a number of interpolations by mercenary writers and proof-readers.
5. Sanskaravidhi, A devotional and ritualistic work in Hindi and Sanskrit.
6. Aryabhivinaya. A manual of prayers and exhortations based entirely on 108 Vedic texts. Presented now in translation.
7. Panchamahayajnavidhi. A devotional and ritualistic hand-book for daily use in Hindi and Sanskrit.

His Aryabhivinaya, Sandhya, and Havana, presented in English translation

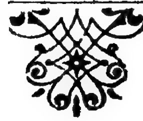
in the following pages, are intended both for men and women. In these little treatises he has poured out his noble heart and soul. His saintly bearing in life is echoing in each sentence, in each phrase in these manuals. In the Aryabhivinaya he has revived the Vedic method of prayer. This work is a novelty in Sanskrit literature, nay in all Hindi literature. The Puranic Hindi had become an utter stranger to the lovely manner of praying to God Unseen with which the majority of Vedic texts are replete. In the Sandhya he simplified and popularised the Yogic methods of meditation and regulation of breath. In the Havana he made the ritual more sensible and rational interpreting it in an intelligent manner. In all these exercises he enjoined the use of the original Sanskrit Vedic texts. He laid down the rule that every Arya, man or woman, must read these texts in the original Sanskrit, and study their interpretations. He also insisted that all should chant the Vedic

text correctly with its accentuation. These exercises it must be remembered, were formerly restricted to only a few, the select circle, and were not allowed to be utilised by others. The Puranic Hindu scholars had taken pains to see that these things do not become easily accessible to the general public. To the great loss of the nation they had hidden the Vedas and Sanskrit learning from the people at large.

Dayananda does not excuse women from the performance of these exercises. Every woman has to perform them in Sanskrit. Nothing but illness or sheer weakness of body or mind can excuse her from this duty. So according to Dayananda, the study of the Vedas, of Sanskrit language and literature, and the performance of Yogic, devotional, and ritualistic exercises. are not privileges extended to women-kind, but their inevitable, compulsory daily duty. The failure to perform this daily duty is not excusable.

(Adopted by the publishers with curtailments and alterations from the translator's original detailed and critical Introduction.)

Swami Bhumanand Sarswati, M.A.



ओ३म्

THE

ARYABHIVINAYA

AUTHORS' PREFACE.

सर्वात्मा सच्चिदानन्दोऽनन्तो यो न्यायकृच्छुचिः ।
भूयात्तमां सहायो नो दयालुः सर्वशक्तिमान् ॥१॥

May the Supreme Spirit, the Immanent Impeller of all, Whose nature is true Being, Intelligence and Bliss, the Endless, Unborn, Maker of justice, Holy, ever Sanctifying, Merciful, Wielder of all power, the Bestower of our desires, always vouchsafe us His succour that we may be able to accomplish with the greatest ease even the most difficult task. Oh Plenitude of grace! Thou art the Accomplisher of this our work. We hope that Thou wilt certainly bless us with the fulfilment of our wishes.[1]

चक्षूरामाङ्कचन्द्रेऽब्दे चैत्रे मासि सिते दले ।
दशम्यां गुरुवारेऽयंग्रन्थारम्भः कृतो मया ॥२॥

The compilation of this work was

---

[1]This is a translation of the original paraphrase which being clear, no separate translation of stanzas is given.

begun by us on Thursday the tenth of the bright half of the month of Chaitra of the year 1932 of the Vikrama era.[2]

बहुभिः प्रार्थितः सम्यग्ग्रन्थारम्भः कृतोऽधुना ।
हिताय सर्वलोकानां ज्ञानाय परमात्मनः ॥३॥

Many righteous, learned, thoughtful and good men, the well-wishers of all, requested us in a friendly manner, whereupon we began the compilation of this work for the good of all, that those who study it may come to have right knowledge of God and true devotion towards Him.

वेदस्य मूलमन्त्राणां व्याख्यानं लोकभाषया ।
क्रियते सुखबोधाय ब्रह्मज्ञानाय सम्प्रति ॥४॥

In this work a few original texts of

---

[2]The expression चक्षूरामाङ्क means "eyes" (two) ' Ramas "(three, Rama, Parashurama and Balarama), 'numerals" (nine, 1-9), "moon" (one), hence counting backwards it comes to 1932.

[3]The singular मुझसे in the original is a clerical error.

[4]वेदस्य is used absolutely and means वेदयो There are no texts from the Brahmanas or Upanishads as such included in this selection. The St. सहनाववतु० at the beginning of the second section is a solitary Upanishadic text, requiring no separate mention here.

only two Vedas are interpreted in the Prakrita language that all may easily understand them and attain correct knowledge of the Supreme Being.

स्तुत्युपासनयोः सम्यक्प्रार्थनायाश्च वर्णितः ।
विषयो वेदमन्त्रैश्च सर्वेषां सुखवर्धनः ॥५॥

Prayers to, glorification and practice of the presence of God—exercises which advance all aspects of human happiness, and an explanation of the four ideals of human life, namely, righteousness, power and pelf, great aspirations crowned with fulfilment and final emancipation, are given in this book through Vedic texts.

विमलं सुखदं सततं सुहितं जगति प्रततं तदु वेदगतम् ।
मनसि प्रकटं यदि यस्य सुखी स नरोऽस्ति
सदेश्वरभागधिकः ॥६॥

Translation:—Hence if that Supreme Being, a true knowledge of Whom is to be attained only by a sincere study of the Vedas, Who is Immanent in the universe and ever reveals Himself to the devotee's mind in a clear manner, conduces to his

---

[5] i.e, the language of the commonalty, here 'Hindi',

welfare giving him bliss, that person should be known to be always in union with God and surpassingly happy.

Paraphrase:—That Supreme Being alone is to be attained by a true knowledge of the Vedas Who is the Bestower of bliss free from all stain, Whose desires are fulfilled, Who is contented and is pervasive in the universe. Only that man is participant in the bliss of the possession of God in whose mind has revealed the true knowledge of this Supreme Being, and only he is the happiest of all. Such a man deserves to be congratulated.

विशेषभागीह वृणोति यो हितं नरः परात्मानमतीव मानतः । अशेषदुःखात्तु विमुच्य विद्यया स मोक्षमाप्नोति न कामकामुकः ॥७॥

That person whose soul is infused with righteousness who possesses right knowledge, resorts to the company of the good, thoughtfully regards things, is free from hatred, has controlled his senses, and has recourse to God with exceeding love by means of a right use of perception and other valid means of proof, should be consi-

dered to be the most fortunate among mankind. For such a one gets himself released from all unhappiness by knowledge that is true or according to reality, attains final emancipation consisting in the acquisition of God, the Source of Supreme Bliss; and is saved from the ocean of miseries. Whereas one who has not control over his senses but is inordinately attached to their objects is thoughtless, has no true knowledge, no righteousness, does not keep company with the good, is cunning, deceitful, vain, self-willed and otherwise wicked, can never attain the bliss of emancipation being opposed to devotion to God.

Such a wicked person is ever subject to repeated briths and deaths, sickness like fever, etc., and is always immersed in the ocean of miseries Hence it is but right that one should never be opposed to the commands of God, but all should be fully disposed to obey His Law and consequently secure success in their daily routine life as well as assure themselves of final emancipation, for in this lies the fulfilment of human existence.

In this manual of devotional exercises, Aryabhivinaya, principally only one rendering of Vedic texts is given in brief, namely, that which treats of the nature of the Deity, in as much as an attempt at both the interpretations would have increased the bulk of the book. Hence that aspect which concerned the knowledge of wordly affairs has been omitted. But in the exposition of the Vedas, according to the nature of the texts concerned, both the senses—namely that concerning the knowledge of worldly affairs and physical things as well as the nature of the Supreme Being, the soul and their relation—will be given and authorities adduced therefor. For example, तदेवाग्निस्तत्० from the Yajurveda (XXXII,1), इन्द्रं मित्रं वरुणम् etc., Rigveda (I,164, 46), बृहस्पतिर्वै ब्रह्म Aitareyabrahmanam (I, 13), also (Shatapathabrahmanam III, 1, 4,15), गणपतिर्वै ब्रह्म, प्राणोर्वै ब्रह्म Taittiriyabrahmanam (III,2,8,7), आपो वै ब्रह्म, ब्रह्म ह्यग्निः from the Shatapathabrahmanam (I,5,1,11) महन्तमेवात्मानम् etc., from Yask's Nirukta (VII, 18), according to which only the idea of the true nature of the Supreme Being is

upheld, From the texts मुखादग्निरजायत (Yajurveda XXXI,12) वायोरग्नि from the Brahmanas, and अग्निरग्रणीर्भवति etc., from the Nirukta of Yaska (VII, 12), is to be understood the physical fire perceived with our eyes through its colour, and by tactile perception through its heat. With these and such other texts of great authority and by means of arguments based upon perception and other valid means proof, both senses of Vedic texts will be upheld in the commentary on the Vedas. This will help us to wash off the blots on the body of Vedic texts smeared by the faulty interpretations proffered by Sayana and other indigenous scholars and their English and other European adherents, and the true sense of the Vedas will be revealed to the student. This will ultimately fetch great gain to mankind and kindle in them a passion for the study of the Vedas by a revelation of the importance of Vedic teachings and of the infinite power of Vedic texts to suggest an unending series of ideas. A study of this treatise is calculated to impart a true knowledge of the nature of God,

arouse devotion towards Him, give firmness in righteousness, bring about purification of the daily routine life of the devout and such other results, so that those who give time to it may not succumb to atheism and other heresies. But it is our earnest prayer to God—and He will surely grant it—that all types of people may grow in goodness, and that His grace may shine on all mankind so that everyone may be purged of vice and become perfect.[6]

End of Preface [7]

[6]अग्निरु देवानां प्राणः ।। शतपथ० १०।१।४।१२।। तदग्निर्वै प्राणः ।। जैमिनीयोपनिषत्० ४।२२।११।। प्राण अग्निः।। श० ६।३।१।२१।।८।२।१०।। वायुर्वा अग्नेः स्वो महिमा।। कौषीतकि० ३।३।।

[7]The author has not given the date of the completion of this wonderful book, but from the tone of the ending of this preface one might be inclined to take this to be an earlier work than his Vedic commentary.

—:o:—

ओ३म्

THE

ARYABHIVINAYA

ओ३म्.। शन्नो मित्रः शं वरुणः शन्नो भवत्वर्यमा ।
शन्न इन्द्रो बृहस्पतिः शन्नो विष्णुरुरुक्रमः १।९०।१८॥[8] ।

Translation:—[9] May Almighty God, the Friend of all, be for our peace. May the Divine Judge be the Bestower of peace on us. May the Supreme Controller of all be the Granter of peace to us. May the Lord of all power and pelf, the Master of all great beings, be for our peace, May the Omnipresent God of unfathomable prowess be the Donor of peace to us.[10]

Paraphrase:—[11] **ओ३म्** Oh Almighty God, Whose triune characteristic constitutes Being, Intelligence and Bliss; oh Thou Who naturally art always Pure, Knowing and Free; oh Incomparable; One without a second; Prime Cause of the universe; oh Unborn; Formless; All-powerful; Maker of justice; oh Lord of the world; the Producer and Support

of the whole universe; oh Ancient; Comprehender of all that is auspicious; Lord of all; oh Ocean of mercy; Our Father; Greatest Succourer; oh Bestower of all joy; Destroyer of all unhappiness; oh Dispeller of the darkness of ignorance; Illuminator of the sun of right knowledge; oh Donor of great power and pelf; Expander of Thy sovereign sway; oh Uplifter of the lowly; Sanctifier of the fallen; Great Bestower of honour; oh Entertrainer of the whole universe; Favourer of regulation and humility; oh Enkindler of the fire of faith; oh Spotless One; Leader; Bestower of shelter; Lord of men; Immutable; oh Thou who art Immanent in all; Teacher of good; Bestower of final emancipation; oh Ocean of true virtues; Free from impurity; Free from desires; Free from ills; Free from all inclination to injure; Compassionater of the poor; Bestower of the highest bliss; oh Exterminator of all misery; Enforcer of freedom from animosity; Forwarder of good morals; oh

Consummater of friendly relations; Establisher of kingdoms[12]; Destroyer[13] of those that are disposed to kill; oh Granter of all strength; Protector of the week; oh Thou who art the Felicitater of the acquisition of fortune by just means; Advancer of righteous desires; Bestower of right knowledge (of Thine own Self)[14]; oh Protector of the progenies of man; Perfect teacher of righteousness; Uprooter of bodily ills[15]; oh Blesser of diligence with success; Annihilator of vices; Vouchsafer of achievement; oh Bestower of happiness on the good; Just Punisher of the wicked; Shatterer asunder of vanity, unrighteous wrath and evil greed[16]; oh Supreme Lord; Mighty Ruler; Supreme Spirit; Supreme Being; oh Imparter of joy to the world; Supreme Controller; Omnipotent; Subtle; Indivisible; oh Thou Who art free from imbecility, immortal, free from fear, free from fetters and such other draw-backs; oh Thou whose power is incomparable; Beyond attributes[17]; Beyond measure;

the First[18] of all; Fit to be adored by all; Felicitater of the learned; and Who art describable by an infinitude of such epithets; oh Lord, Bestower of felicity, मित्र: Thou art ever the Friend of all in every way. Thou art ever the Vouchsafer of true happiness to us. वरुण: Oh Most Excellent, Acceptable, Supreme Master, Thou art the Elect,[19] the Highest and Best of all. Thou art the Imparter of the highest bliss to us. अर्यमा Oh Impartial, Righteous Dispenser of justice, Thou art the Controller of all and Thou alone art, therefore, the Granter of happiness combined with justice to us (Thy devotees). इंद्र: Oh Mighty Lord, Master of all power and pelf, bestow soon upon us lasting happiness combined with the greatest power and wealth[20]. बृहस्पति: Oh God, Great Lord of all the lores and speech, Master of great beings, Thou alone art the Granter of the greatest happiness to us. विष्णु: Oh All-pervading, Omnipotent God, Lord of infinite prowess, vouchsafe endless happiness to us. Whatever we require,[21] we can ask only of Thee, for

there is none[22] but Thee who can grant us all happiness. Thou art our Refuge under all circumstances, and none else can be. This is why we will not resort to any mean being for shelter in preference to Thee the Almighty, Just, and Kind God, the Great Father of all. It is Thy nature, oh Lord, not to give up any one whom Thou hast once received. We fully hope therefore, that Thou wilt surely always grant us bliss.

अग्निमीले पुरोहितं यज्ञस्य देवमृत्विजम् ।
होतारम् रत्नधातमम् ॥१।१॥

अग्निम् ईले Oh Adorable, Effulgent God, right knowledge is Thy characteristic. I glorify Thee.

[God's advice to mankind is similar to that offered by a father or preceptor to his son or disciple, that is, just as father or a preceptor would teach his son or disciple to speak of him in terms of praise or entreat him with due respect, God the Supreme Preceptor and Father of all has taught us to glorify and adore

Him in a befitting manner by instructing us with regard to all matters relating to our daily routine life as well as the highest ideal of human existence so that by acquiring and utilising both types of knowledge we may attain infinite happiness. God, being the Prime Cause of all beings, is the Prime Cause of the Highest Lore, namely the Vedas, also]

पुरोहितम् Oh Well-wisher and Benefactor of all, Thou art the Accomplisher of the good of the whole world. यज्ञस्य देवम् Oh Revered Lord, Thou art the worthiest of being adored by man, and the Most Desirable Goal of all great and philanthropic works. ऋत्विजम् Thou art the Author of the Spring and other seasons, that is, the Creator and Dispensor of various things for our enjoyment according to the different seasons. होतारम् Thou art the Bestower on all living beings of everything they require in life and of the strength and foresight required to protect whatever they have, during the continuance of the created universe, and the Immerser of the whole world in its prime

material cause when it ceases to exist; रत्नधातमम् Thou alone art the Creator and Supporter of all the charming natural entities like the earth , and the Keeper of the stores of precious stones, valuable metals and such other commodities for Thy servants. Hence, oh Almighty God, I glorify Thee repeatedly. Accept my acts of adoration that we may ever be worthy of Thy graces, and be always happy.

अग्निना रयिमश्नवत्पोषमेव दिवेदिवे ।
यशसं वीरवत्तमम् ॥३॥ 3.

अग्निना Oh Effulgent God and Mighty Donor, it is by Thy grace that Thy adorer अश्नवत् invariably gains रयिम् wealth in the form of useful knowledge and precious material things like gold, which पोषम् एव दिवेदिवे indeed, daily brings him great strength and advances his यशसं good repute, bestowing upon him earning, valour, fortitude, skill, power, prowess, firmness of body, वीरवत्तमम् very brave and just associates; so may I

acquire gold and other precious metals, diamonds and other valuable stones, imperial sovereign sway, the knowledge of sciences, that ever living a perfectly upright life by Thy grace, I may be always exceedingly happy.

अग्निः पूर्वेभिर्ऋषिभिरीड्यो नूतनैरुत ।
स देवां एह वक्षति ॥४॥

अग्निः Oh Self-effulgent God, Fittest to be glorified by all humanity, Thou alone indeed, art ईड्यः worthy of being adored पूर्वेभिः by those men of learning in the van[23] of the affairs of humanity ऋषिभिः able to interpret the Vedas, नूतनैः by those who, living a life of discipline are devoting their time and attention to the study of the Vedas, उत and by such amongst us as are otherwise learned or are void of learning. सः So, glorified by all, be gracious to vouchsafe इह आवक्षति that we and the whole world may attain देवान् great powers such as true and useful learning, for, oh Lord, Thou alone art

the Bestower [24] of all that is desirable for us.

अग्निहोता कविक्रतुः सत्यश्चित्रश्रवस्तमः ।
देवो देवेभिरागमत् ॥५॥ 5.

Translation :—May God the Self-effulgent, the Giver of the best blessings, the Omniscient Creator of the whole cosmos, the Benefactor of the r'ghteous and industrious, Whose glory is the most wonderful to hear and know about,—the L'ght that illumines all—be ever accessible to us-His devotees.

Paraphrase :—कविक्रतुः Oh All-seer, Thou art the Seer of all, and the Maker of the whole universe, सत्यः Imperishable, चित्रश्रवस्तमः possessing wonderful audition and other faculties, देवः of wonderful attributes, wonderful power, wonderful form and surpassing excellence. There is no greater than, or equal to Thee. Oh Lord of the universe देवेभिः having all goodness in Thy Being mayest Thou reveal Thyself to us in our hearts and in the whole world, so that we and our

kingdom (and nation) may come to have Thy divine excellences. That kingdom, oh Lord, is Thine verily, and we are only Thy children, nay, Thy servants.

यदङ्ग दाशुषे त्वमग्ने भद्रं करिष्यसि ।
तवेत्तत्सत्यमङ्गिरः ॥६॥

Translation :—Oh Self-effulgent God, Friend of all, oh Inner Self of the universe and the human soul, upon that good man who out of charity and without expecting any return generously gives to the needy and deserving [and who offers his property, body and soul—everything—to Thee the Bestower of all benefits] Thou dost confer all good things [including the bliss of Final Beautitude]. To grant such great (and lasting) gifts is quite in accordance with Thy Divine Nature and lies only in Thy power.

Paraphrase :—अङ्ग Oh Friend, indeed भद्रं करिष्यसि Thou bestowest the gift of worldly happiness as well as the highest bliss दाशुषे upon the person who surrenders his self and all possessions to Thee.

ऋतव्यम् To give the highest bliss to Thy devotees is Thy truthful vow. तवेत्तत् This very Nature of Thine is the most felicitous to us. Vouchsafe us soon both worldly and spiritual bliss, that all miseries being dispelled there may ever remain for us only happiness.

वायवा याहि दर्शतेमे सोमा अरंकृताः ।
तेषां पाहि श्रुधी हवम ॥२।१।[25] 7

Translation :—Oh Almighty God, Life Principle enlivening the whole universe, of Grandest Majesty, mayest Thou be ever accessible to us and hear our supplications. Oh Lord, all the products of Nature are made by Thee accessible[26] to all Thy creatures. We beseech Thee, protect their properties befitting them for the daily life of Thy creatures.

Paraphrase :—वायो Oh Supreme Lord, of infinite power and grandest majesty, Thou art accessible to us by Thy condescending grace. अरङ्कृताः We have, by our very limited understanding and ability, prepared this excellent extract (juice) of

the Soma creeper and other herbs. Whatever good things we have in our possession we have prepared in the best possible manner for Thee, and all of them have been offered to Thee. Please accept them and employ them fully for Thy divine purpose. When the son offers some little thing to his father the latter feels immensely pleased. So having in consideration the humble existence of us, Thy lowly supplicants, be Thou, oh God, pleased with us.

पावकानः सरस्वती वाजेभिर्वाजिनीवती ।
यज्ञं वष्टु धियावसु ॥ ३ । १० ॥ 8.

Oh Lord of Speech, Whose Being is characterised by all types of true knowledge, may we, by Thy grace, सरस्वती attain powerful speech coupled with the knowledge of all sciences. पावका This auspicious power of speech, distinguished by truthfulness of utterance, pure in itself and purifying the possessor, वाजेभिः along with excellent victuals and other things of excellence we need, वाजिनीवती coupled

with supreme effort for the practical application of the knowledge of scientific Principles धियावसुः may this power of speech, the treasury of all good things essential for life, co-existing with an excellent understanding, after we have acaquired it by Thy grace, यज्ञ वष्टु be infused with the ability to grasp all scientific principles and with an eager longing for a right knowledge of Thee our Most Adorable God, so that all our infatuation having disappeared we may come to have great wisdom.

पुरूतमं पुरूणामीशानं वार्याणाम् ।
इन्द्रं सोमे सचा सुते ॥ ५ । २ ॥ 9

Translation:—Oh devotee, when thou art in the enjoyment of the plenty of Nature's produce as a result of thy endeavours, do thou resort to God Almighty, the Master of all power and pelf, the Greatest Protector and Supporter among all the protectors and supporters of creatures, and the Lord and Dispenser of all choice gifts that come within the scope of human desires including

the Supreme Bliss of final emancipation itself.

तमीशानं जगतस्तस्थुषस्पतिं धियंजिन्वमवसे हूमहे
वयम् । पूषा नो यथा वेदसामसद्वृधे रक्षिता पायुर-
दब्धः स्वस्तये ॥ ८९ । ५ ॥ 10

पतिम् Oh Overlord of all, Thou alone art ईशानम् the Maker and Controller of the universe composed of जगतः the animate and moving as well as तस्थुषः inanimate and immovable beings. Thou art धियं जिन्वम् the Enlightener of our intellect, as the distinctive feature of Thy Being is the continual possession of all true knowledge and as Thy essence is Perfect Intelligence. Thou art पूषा the Sustainer of all and the true feature of Thy divine nature is charming to our understanding. वयम् We हूमहे invoke upon Thee तम् of this description नः for our अवसे protection, यथा that just as Thou art अदब्धः an ever vigilant रक्षिता Protector वेद-साम् of our learning, culture and all other types possessions and वृधे their advancement, so mayest Thou condescend पायुः असत् to be our Saviour from all harm स्वस्तये

that we may advance in health corporal, mental and spiritual, and that being thus under Thy protection we may ever be progressing in good works and attain bliss.

अतो देवा अवन्तु नो यतो विष्णुर्विचक्रमे ।
प्रथिव्याः सप्त धामभिः ॥ २० । १६ ॥ 11

देवाः Oh ye wise, know ye that विष्णुः the Omnipotent and Omnipresent God has made सप्त seven types of worlds comprising पृथिव्याः the earth and others धामभिः with high and low places for the habitation of all creatures, and He has composed also the vast Vedic Lore in the seven metres including Gayatri etc. ततः That power of His यतः with which God has created the universe and in which He is ever present, He utilises also in supporting and protecting us. Oh ye wise, अवन्तु may ye protect नः us by [disseminating amongst us] the [true Vedic] teachings of that Almighty God. Well, know Him from विचक्रमे this multifarious universe He has created. Him alone should all adore.

पहि नो अग्ने रक्षसः पाहि धूर्तेरराव्णः ।
पाहि रीषत उत वा जिघांसतो बृहद्भानो यविष्ठ्य ॥
३६ । १० ॥ 12.

अग्ने Oh Effulgent God, Destroyer of those that are inimical to the righteous and the innocent पाहि protect नः us रक्षसः from beings of wicked and harmful inclinations. पाहि Protect us अराव्णः from the miserly धूर्तेः fraudulent person[30]. पाहि Protect us रीषतः from him who persecutes us उत and वा also जिघांसतः from him who intends to harm us यविष्ठ्य oh Almighty. बृहद्भानो Great and Divine Sun!

त्वमस्य पारे रजसो व्योमनः स्वभूत्योजा अवसे
धृषन्मनः । चकृषे भूमिं प्रतिमानमोजसोऽपः स्वः
परिभूरेष्या दिवम् ॥ ५२ । १२ ॥ 13.

Translation:—Oh Lord God, Overwhelming our mental faculties by Thy mighty deeds, Mighty by the very nature of Thy Being, Thou art present in and beyond this vast congeries of planets in

the expanse of space for the protection and sustenance of all creatures. Surrounding the earth, the intermediate atmospheric region, the solar region, and the mighty sun, Thou makest these creations of Thine a measure of Thy might for us to infer Thy unfathomable power by[31].

Paraphrase:—Oh Supreme Spirit, Great Master of all Power and pelf स्वभूत्योजाः ruling supreme by Thy might and majesty अस्य रजसः व्योमनः पारे in and beyond space, धृषन्मनः setting at naught the evil dispositions of the wicked, त्वम् Thou art present in the universe अवसे for the protection and sustenance of all Thy creatures, the consequence of Thy vigilance being our fearless and peaceful enjoyment of life. Nay,[32] ओजसः by Thy might चकृषे Thou hast created (and art sustaining the दिवम् solar region and sun), भूमिम् the terrestrial region, and स्वः the intermediate atmospheric region along with all beings that are noted for their enjoyment of special types of happiness in different regions. परिभूः Surpassing all entities by Thy very Being, आ एषि Thou

art fully accessible to those properly disposed [33]. Thus being प्रतिमानम् the Measurer of the lustrous regions, the sun and such other planets [34] (of the earth) अप: of the atmospheric region, waters (and vital forces pervading all regions) Thou Thyself art Immeasurable. (Unfathomable) Condescend to vouchsafe us true (and first-hand) knowledge of Thy Self and Thy creation, the universe [35].

विजानीह्यार्यान्ये च दस्यवो बर्हिष्मते रन्धया शास
दव्रतान् । शाकी भव यजमानस्य चोदिता विश्वेत्ता
ते सधमादेषु चाकन ॥ ५१ । ८ ॥ 14

Oh Lord God,, Knowing everybody and everything in the most accurate manner, विजानीहि Thou knowest आर्यान् the regenerate distinguished by good education, righteous living and excellence of nature and conduct as well as ये च दस्यव: those who are degenerate, namely, unbelievers, robbers, thieves, the treacherous, those who are void of understanding, the voluptuous, those whose life if vitiated by the sin of

willfully inflicting injury on living creatures, or damaging or wasting useful things, obstructers of goodworks, the selfish, those who always have an eye to their own interests, opponents of the learning and teaching of the Vedic Lore, bunglers, बर्हिष्मते who are the destroyers[37] of all good works intended for general public welfare. रन्धय Do Thou exterminate all these from their very roots. शासत् Do Thou quickly let Thy penalty fall अव्रतान् on those who do not conscientiously live according to the Vedic Law governing the four stages of human life, namely Vedic studentship, householder's duties, preparatory stage of renunciation living in seclusion and the final stage of renunciation, that is, sanyas, so that they may either turn a new leaf in life, or be deprived of a disedifying corporal existence, or be completely in our power, Thy righteous devotees. शाकी भव Thou art the Conferer of great power upon the human soul यजमानस्य चोदिता and the Impeller of Thy devotee to great and good deeds. Thou art our Preventer from evil deeds.

May I also, सधमादेषु living in good places; [in the company of good people] and चाकन त्रिशया इत ता ते longing to do all good deeds living strictly in accordance with Thy Vedic law and Thy Holy Will, have my wishes fulfilled by Thy grace[38].

न यस्य द्यावापृथिवी अनु व्यचो न सिन्धवो रजसो अन्तमानशुः । नोत स्ववृष्टिं मदे अस्य युध्यत एको अन्यच्चकृषे विश्वमानुषक् ॥ ५२ । १४ ॥ 15

Oh God, Possessing Supreme Might, Thou art the Master of all power and pelf.

Oh devotee, God forbid that someone should presume that His Being terminates somewhere. No one can put a limit to, or measure the pervasiveness of God's Being. The sun and other planets, the highest heavens, the earth, and even the smallest heavenly bodies among those intervening, cannot reach the extremeties of His Being, अनुव्यचः For, He is immanent in and between all things with the completeness of his Being. न सिन्धवः The waters accumulated in the atmosperic region by solar evaporation from where they

fall down on the earth as rain, and the whole world below, cannot reach the end of His Being. न उत रजवृष्टि मदे Not even the clouds attacking each other with sprays of watery vapour in the welkin, like lusty warriors meeting in combat on the field of battle, their thundering and lightning, can reach the end ef pervasive Being of God.

Oh Supreme Spirit, who can grasp the Omnipresence of Thy Being ? एकः Solely, without any helper distinct from Thee' only by Thy own might चकृषे Thou makest विश्वम् the whole universe आनुषक्, being all along pervasive in it. How then can the creatures of this universe grasp Thy Omnipresent Being ? अन्यत् Yet Thou art entirely distinct from the universe, never assuming its form, for Thou (does) not create it from Thy own Self, but on contrary makest, supportest and dissolvest it in time only by Thy own Omnipotence. We are therefore sure of Thy company everywhere and at all times.

ऊर्ध्वो नः पाह्यंहसो नि केतुना विश्वं समत्रिणं दह।
कृधी न ऊर्ध्वाञ्चरथाय जीवसे दवेषु नो दुवः ॥१६॥
16 ॥ ३६ ॥१४॥

Oh Great God, Shining in Thy infinite glory above all, ऊर्ध्वः Thou surpassest, all in goodness. Vouchsafe that we may attain great virtues, and protect us in the higher spheres of Life. Oh Lord Destroyer of all evil, केतुना bestow upon us right knowledge of different types and निपाहि ever keep us away अंहसः from ignorance and such other evils. Be also gracious ever to protect likewise the whole universe. Oh true friend of mankind, and maker of justice, संदह do Thou completely scorch away अत्रिणम् the foe that eats away our substance and worries us, and also anger, lust, and other evil passions. Oh Merciful God कृधी न ऊर्ध्वान् raise us above all our fellowmen possessing bodies like us, in knowledge, valour, fortitude, strength; prowess, skill, different types of material, wealth, power, courteousness, imperial sway, agreement of minds, mutual

love and fellow-feeling, ability and readiness to work for the prosperity of our fatherland and such other merits. Grant that; [under all circumstances] [42] चरथाय जीवसे we may enjoy great bliss in life, freedom of movement according to our own wish all over the world, surpassing fitness of health and body, purity and strength of mind under Thy ever vigilant aegis. We beseech Thee, Oh Lord, चित्राः bestow नः upon us Thy righteous devotees दुरः riches and learning देवेषु that we may command respect even among the elite,

अदितिर्द्यौरदितिरन्तरिक्षमदितिर्माता स पिता स पुत्रः
विश्वे देवा अदितिः पञ्च जना अदितिर्जातमदितिर्जनित्वम् ॥१७॥ ॥८९॥ ॥१०॥

Oh Lord God Beyond the influence of the three divisions of time अदितिः द्यौः Thou art ever effulgent by Thy own nature never subject to corruption and अदितिः अन्तरिक्षम् Thou art never subject to change and always art the Controller of all, अदितिः माता Thou art the Great Respecter of emancipated souls [43] and Bestower upon

them of incessant bliss स: पिता Imperishable by Thy Divine nature, Thou art the Father and Protector; as well as स: पुत्र: the Sanctifier of the righteous and the wise hungering[44] for liberation, and their saviour from the shackles of miserable spheres of existence विश्वे देवा: अदिति: Thou art Incorruptible Supreme Spirit possessing all great virtues, namely, the capacities to create the universe, support and dissolve the created universe in time and to protect and control each being in it. पञ्च जना: अदिति: The names of the five vital forces are synonymus of Thy own Holy Name, and Thou art the Maker of those five vital airs pervading and keeping the universe going. जातम् अदिति: Thou alone art ever Manifest as existing, all other beings coming into existence sometime and going out of it when their physical composite being is broken up. अदिति: जनित्वम् Oh Imperishable God, Thou alone art the efficient cause of the birth of the world and none else can be.

ऋजुनीती नो वरुणो मित्रो नयतु विद्वान् ।
अर्यमा देवैः सजोषाः ॥ ६० । १ ॥ 18

Oh Mighty Ruler over kings, ऋजुनीती नयतु vouchsafe to lead us on, that we may attain the straight and scrupulous policy of government adopted by great sovereign rulers. वरुणः Thou art of surpassing excellence, bless us with an excellent kingdom, excellent wisdom, and a perfectly moral way of life. मित्रः Thou art the Friend of all and foe of none, make us also judges of men, with friendly disposition towards all. विद्वान् Thou art the Possessor of Supreme Wisdom, bless us with true wisdom coupled with a righteous policy and make us fit for sovereign imperial sway अर्यमा The Controller of all, Thou dispensest Thy favours regardless of likes and dislikes. and Thou dealest with the good and the evil deeds of all living beings according to the deserts of each ; make us also like Thee so that in unison with the righteous and the wise, attaining great merits ourselves, we may ever enjoy the delectable experience of Thy Presence,

always resorting to Thee. Oh Ocean of Mercy, succour us that we may attain sound political wisdom so that our sovereign imperial sway may [become a reality and] [46] ever advance.

त्वं सोमासि सत्पतिस्त्वं राजोत वृत्रहा ।
त्वं भद्रो असि क्रतुः ॥ ६१ । ५ । ॥ 19

Oh Cod, Divine and Gentle Ruler, Lord of all beings, त्वम् सोमः असि Thou art the Author of all Nature's products, the Extractor of the essence of all gross matter in Thy-Creative processes, and Whose gentle nature is accessible to the righteous whose Protector Thou art. उत त्वं राजा वृत्रहा Also Thou art the Ruler of all and the Framer, Propeller and Splitter of clouds into rainy showers [as well as of all other natural phenomena beneficial to life or otherwise]. त्वंभद्रः क्रतुः असि Thy Divine Nature is auspicious. Thou art the Maker of felicity, and Thou alone art the Creator of the whole universe.

त्वं नः सोम विश्वतो रक्षा राजन्नघायतः ।
न रिष्येत्त्वावतः सखा ॥ ः १ । ८ ॥ 20

सोम राजन् Oh Lord God Almighty, Monarch of the Universe, अघायतः whoever amongst us might be inclined to act sinfully त्वं नः रक्ष do Thou protect us विश्वतः from them in every way. त्वावतः सखा। The righteous man devoted to Thee, who has Thee for his intimate friend न रिष्येत will never come to grief. Vouchsafe that we may become such, so that ever under The Almighty Aegis, we may never suffer even the slightest harm, He who is Thy friend and whose Friend Thou art—how shall he suffer any harm ?

तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः ।
दिवीव चक्षुराततम् ॥ २२ । २० ॥

Oh Ye wise and eager of attainment of emancipation, विष्णोः तत् परमं पदम् that Highest Beatific State of Goa, attaining a vision of which, the human soul enjoys [47] the supereme bliss of emancipa-

tion and never reverts to the misery of births and deaths [during the current cycle of creations[48]] सूरयः सदा पश्यन्ति the righteous and wise, the well-wishers of all, always look up to with well disposed and eager minds. Let us resort to a similitude. चक्षुः आततम् दिवीव Just as the power of the eye to see embraces the whole space over which it is cast, or just as the lustre of the sun that is the medium of the eye to see extends over all space, this Supreme Beatific Being of God Almighty is immanent in and surrounds the whole universe in a uniform manner. It is by a vision of this Beatific State ef God that human life is freed from all miseries and not otherwise. Hence no pains should be spared in attaining a first-hand knowledge and direct vision of (this Nature of) God.

स्थिरा वः सन्त्वायुधा पराणुदे वीळू उत प्रतिष्कभे ।
युष्माकमस्तु तविषी पनीयसी मा मर्त्यस्य मायिनः ॥
३६ । २ ॥ 22

God blesses all human beings saying:- वः आयुधा स्थिरा सन्तु "May your arms, namely your cannons, rifles, bows, and arrows, swords, spears and all other war weapons be strong and वीळु firmly wielded by you. For what purpose, it might be asked, Well the answer is, you require these पराणुदे to repulse the wicked foe bent upon injuring you so that his evil purpose may never be fulfilled, उत प्रतिष्कभे as well as for opposing and setting at naught the force of his machinations against you. युष्माकम् तविषी पनयसी अस्तु May your army, the strength of your nation, be worthy of praise all over the world so that your enemy may not have the courage to face and fight you. मा मर्त्यस्य मायिनः But We do not give these blessings to the wicked oppresser. May not the strength, the kingdom and the power of the vile, sinful, and the impious, ever prosper, but may they always meet with defeat.

Oh brethren, come, let us all in unison propitiate God that He may annihilate all

our miseries and lead us to victory. May the Almighty God so bless us that our foes may never prosper [against us, His righteous devotees] [48]

विष्णोः कर्माणि पश्यत यतो व्रतानि पस्पशे ।
इन्द्रस्य युज्यः सखा । २२ १६ ॥ 23

Oh embodied souls, पश्यत विष्णो कर्माणि look at the Divine acts of God the Omnipresent, namely, the creation, sustenance and dissolution of the wonderful universe.

यतः Why should we try to understand that these are the acts of the Omnipresent God ?

We [all[48]] should try to realise that these are His Acts and admire them so that व्रतानि पस्पशे we may be disposed to observe [under all circumstances[48]] continence in life, adhere to truthfulness in thought, word and deed, and such other virtues, for, [especially those of us whose[48]] souls have been endowed with good and firm bodies owe a special duty to God to obey His Commandments in a special manner. Let us under-

stand once for all that these are the acts of His Omnipotence. इन्द्रस्य युज्यः सखा The embodied human soul endowed with sense and motor organs, capable of putting forth activity and enjoying its fruit has only Him for her Worthy Friend and none else, in as much as He is immanent in her. Hence it is but meet that we should always be on terms of friendship with God.

पराणुदस्व मघवन्नमित्रान्त्सुवेदा नो वसू कृधि।
अस्माकं बोध्यविता महाधने भवा वृधः सखीनाम्॥

७। ३०। २५॥ 24

मघवन् Oh Majestic God, oh Supreme Spirit, Master of all power and pelf, पराणुदस्व repulse Thou all अमित्रान् our foes. Make महाधने all the wealth of the world नः सुवेदा accessible for us. In all our life's struggles, in our wars with our foes, be Thou our Friend and अविता the Protector of us and our armies, for भव Thou art वृधः our Saviour, and बोध knowest us to be Thine. Oh Lord,

when Thou art the Fighter of our battles with the foe, undoubtedly we shall be victorious everywhere.

शन्नो भगः शमु नः शंसो अस्तु शन्नः पुरन्धिः शमु सन्तु रायः। शन्नः सत्यस्य सुयमस्य शंसः शन्नो अर्यमा पुरुजातो अस्तु ॥ ३५ । २ ॥ 25

Oh God, भगः mayest Thou, and may the prosperity bestowed upon us by Thee, नः शम् अस्तु be conducive to our peace, and by Thy Grace उ नः शंस अस्तु may there be heartening praise for us from our brethren. पुरन्धिः उ रायः शम् सन्तु Mayest Thou who supportest the whole world, and may the vital forces energising our bodies and all the riches we possess, be conducive to our all round joy and peace शम् नः सत्यस्य सुयमस्य शंसः May the deserving praise of truthful and righteous dealings and a life of regularity and control of the senses, appreciated all over the world, be conducive to our peace and supreme happiness. शम् नः अर्यमा पुरुजातः अस्तु Mayest Thou, oh God Maker of justice, Wielder of supreme power, be for our peace and happiness.

त्वमसि प्रशस्यो विदथेषु सहन्त्य ।
अग्ने रथीरध्वराणाम् ॥ ८ । ८ । २ ॥ 26

अग्ने Oh Omniscient God, प्रशस्य: Thou alone art always Worthy of Glorification विदथेषु in all great works and in our life's battles, and none else is. The great undertakings and struggles of him who forgets glorifying Thee and adores and whines before idols, dead and inert matter, are never crowned with success, सहन्त्य Thou alone art the Exterminator of the gangs of our foes. रथी: अध्वराणाम् Thou art the Mighty Hero of our great expeditions and battles, vanquishing the hosts of our foes, hence we shall never know defeat.

तन्न इन्द्रो वरुणो मित्रो अग्निराप ओषधीर्वनिनो जुषन्त ।
शर्मन्त्स्याम मरुतामुपस्थे यूयं पात स्वस्तिभिः सदा न:
॥ ७ । ३४ । २५ ॥ 27

Oh Lord God, we beseech Thee तत् इन्द्र: that Thy sun, वरुण: the moon, मित्र: the vital energy, अग्नि: the thermic energy. आप: water, ओषधी: cereals, herbs; vegetables, trees and plants, grown under human care,

and वनिन: those that grow wild in the forest, all natural phenomena and Nature's products, be conducive to our happiness being ever available to us by Thy Grace. मरुताम् उपस्थे Firmly established in the harmonious blending of our vital energies[49], may we by Thy Grace, be ever in the enjoyment of bliss. यूयं नः पात Oh God, protect [50] Thou us स्वस्तिभि: with all means conducive to our well-being सदा so that we may never suffer any harm

ऋषिर्हि पूर्वजा अस्येक ईशान ओजसा ।
इन्द्र चोष्कूयसे वसु ॥ ८ । ४ । ४१ ॥ 28

Oh God, ऋषि: Thou art Omniscient; एक: इद् ईशान: पूर्वजा: असिThou art the one Supreme Ruler of all, the only One to remain in Thy Immutable Being even after the dissolution of creation, the Greatest of all. इन्द्र ओजसाOh Almighty God, Thou art the Master of all power and pelf by Thy Divine Might, and oh Supreme Sovereign of all rulers. वसु चोष्कूयसे Thou lettest quickly flow the streams of Thy favours on Thy devotees, for Thy 'Heart melts' with Love for all creatures.

नेह भद्रं रक्षस्विने नावयै नोपया उत ।
गवे च भद्रं धेनवे वीराय च श्रवस्यते ।
अनेहसो व ऊतयः सु ऊतयो व ऊतयः ॥ ८।४७।१२॥
29

Oh Almighty God, इह रक्षस्विने भद्रम् न may there be no happiness in this earthly life for the wicked person inclined to harm others. न अवयै May there be no happiness for him [or her] that goes against the law of righteousness, उत न उपयै and may there be no happiness for him [or her] who associates and sympathises with, or abets, the perpetrator of unrighteousness. We entreat Thee, oh Lord, never to bestow happiness on the wicked,—but to confer it only on the righteous in this world,—so that none might be disedified and led astray into wickedness गवे धेनवे च May we have, by Thy Grace, well regulated sense and motor organs, and milch-cows and other domestic animals, वीराय च brave sons, friends, dependants and servants, श्रवस्यते a king of our kingdom and rich financiers and others all reputed for their

learning, wisdom and righteousness, and may there be lasting happiness and अनेहसः त्रः ऊतयः protection [51] all-round under Thy Aegis with no harm in any way. सु ऊतयः वः ऊतयः Oh God Protector of all, Thou art the Saviour of all the righteous. They alone, and none else, enjoy continuous happiness whom Thou favourest with Thy Grace. Thy protection is the best Protection.[52]

वसुर्वसुपतिर्हि कमस्यग्ने विभावसुः ।
स्याम ते सुमतावपि ॥ ४४ । २५ ॥ 30

Translation:—Oh God Effulgent, Thou art the Indweller and Abode of all, Thou art the Master of all those natural entities like the earth that are the habitat of creatures. Thou art lustrous by Thy own Lustre, illuminating all by Thy Light, and indeed, Thou art Blissful by Thy very Nature imparting bliss to all Thy devotees. May we all be bound together by Thy good Counsel.

Paraphrase:—Oh Supreme Spirit, वसुः Thou art the Abode and Indweller of all,

and वसुपतिः Thou art the Master of the earth and other planets and natural entities, the habitat of Thy creatures. कम् हि असि अग्ने Oh Effulgent God, Lustrous by Thy Divine Nature, Thou alone art Intelligence and Bliss, Thou alone art the Bestower of happiness on all. विभावसुः Thou art Great and Incomparable by the unassailable lustre of Thy own Self-effulgent Being. 53 ते सुमतौ अपि स्याम Oh Lord may we be all firmly united together in our brotherly love for one another, and in the most excellent knowledge about Thee Who art of this Nature-

वैश्वानरस्य सुमतौ स्याम राजा हि कं भुवनानामभिश्रीः॥ इतो जातो विश्वमिदं विचष्टे वैश्वानरो यतते सूर्येण ॥ १ । ६८ । १ ॥

Oh ye devotees of God, that Supreme Being, भुवनानां राजा Who is the King of the whole universe embracing all the worlds including our own, and ourselves in it, the Master of all the seen and unseen, कम् Who is the Imparter of bliss to all, अभिश्रीः Who is the Store of glory and Imparter

of beauty to all things beautiful, वैश्वानरः सूर्येण यतते Who is the Leader of all leaders of men, by Whose might the sun comes into being and with Whose lustre he shines, इतः जातः विश्वम् इदम् विचष्टे from Him as the Efficient Cause this whole universe takes its origin and becomes manifest. वैश्वानरस्य सुमतौ स्याम May we possess and subsist in the true knowledge of that Almighty God, the Lord of all men and attain perfect and lasting happiness. [54] Oh Sovereign Ruler of kings, condescend to fulfil this our desire.

न यस्य देवा देवता न मर्ता आपश्च न शवसो अन्तमापुः ।
स प्ररिक्वा त्वक्षसा क्ष्मो दिवश्च मरुत्वान्नो भवत्विन्द्र ऊती
॥ १।७।१०।१५ ॥ 32

Oh Lord of unlimited might, यस्य शवसः अन्तम् the limits to Whose Power न देवाः देवताः न मर्ताः आपः च neither the learned, the sun, moon etc, nor the senses, mind, etc. of man, nor any mortals, ordinary men, etc., nor the vital force pervading the whole universe and enlivening all living creatures, waters, etc., न आपुः never gauge or

reach, प्ररिक्वा Who completely and directly pervadest the whole universe, yet Thyself remaining totally distinct from all मरुत्वान् the Mighty God possessing all power [and all vital and other forces and creatures as Thine own], [55] oh Thou of this description त्वक्षसा cutting down the might [of the foes [55] of Thy Divine Schemes] by Thy Omniscient and Omnipotent Providence क्ष्मः fashionest the earth, दिवः च [the atmospheric region, the sun, the solar sphere, etc [55] .,] and allotest highest bliss,[56] to the emancipated souls, Thy enlightened devotees इन्द्रः the Master of all power and pelf, भवतु mayest Thou be नः ऊती for our safety from everything untoward.

जातवेदसे सुनवाम सोममरातीयतो नि दहाति वेदः।
स नः पर्षदति दुर्गाणि विश्वा नावेव सिन्धुं दुरितात्यग्निः
॥ ९९। १ ॥ 33

Translation:—Let us place at the disposal of that God Almighty, the Knower of all born beings, whatever [57] wealth we possess, Whose Eternal Vedic [58] Lore completely scorches him who acts other-

wise—inimical to His Commandments, Then will that Self Effulgent God, over-coming all evil, take us beyond all difficulties to the Supreme goal of our life, like conveniently crossing a river in a boat.

Paraphrase:—Oh Most High God जातवेदसे Thou art the Knower of all born beings of the world, Thou reachest every-where, that is, Thou art immanent in all things known to the learned and wise, that is, Thou art the Owner of all the manifest and unmanifest wealth of the universe. सोमम् सुनवाम Hence we place at Thy disposal all the things we possess distinguished by features and properties which make them good and useful· Oh God Almighty, do Thou, we beseech Thee, नि दहाति completely scorch away वेदः all the wealth and other possessions अरातीयतः of his who is disposed inimically towards us Thy righteous devotees. सः Do Thou of this description, अति पर्षत् take us to imperishable bliss विश्वानि दुर्गाणि overcoming all obstacles.नावा इव सिन्धुम् Just as a boat

or a ship is utilised to go beyond a river or a sea difficult to cross, अग्निः दुरिता अति-so do Thou by Thy Grace, enable us to get over the innumerable troubles of this world and to attain emancipation quickly here, in this very life.

स वज्रभृद्दस्युहा भीम उग्रः सहस्रचेताः शतनीथ ऋभ्वा ।
चम्रीषो न शवसा पाञ्चजन्यो मरुत्वान्नो भवत्विन्द्र ऊती
॥ १०० । १२ ॥ 34

Oh Almighty God, वज्रभृत् Thou art the Wielder of irrefragable power to crush evil, hence दस्युहा Thou art the exterminator of the wicked. उग्रः भीमः Thou art the Striker of formidable terror in those who go against Thy Law of Righteousness. सहस्रचेताः Thou alone art the Possessor of innumerable great attributes like true knowledge, etc., शतनीथ Thou alone hast the power to lead Thy righteous devotees on to the acquisition of numberless possessions, ऋभ्वा Thou alone possessest infinite Lustre of Wisdom, and Thou alone art of infinite Majesty. न चम्रीषः Non can defeat or besiege Thee with the greatest of

armies, in as much as शवसा by Thy natural Might पाञ्चजन्यः Thou art the Master of all the five types of mankind,[59] मरुत्वान nay; Thou art the Mighty Possessor and Controller of the Universal vital force. इन्द्रः नः ऊती भवतु Hence, we beseech Thee, vouchsafe to safeguard us from all evil that we may suffer no set back in any of our undertakings.

सेमं न काममापृण गोभिरश्वैः शतक्रतो ।
स्तवाम त्वा स्वाध्यः ॥ १४ । ६ ॥ 35

Oh God, शतक्रतो Lord of infinite activity Thou possessest infinite power of action, and art accessible only through innumerable good works of right knowledge. स इमं नः कामम् आपृण Hence, we beseech Thee, fulfil our desires in this life गोभीः अश्वैः by granting us good faculties of speech, good cattle, good means of conveyance, etc., and the right ef political sovereignty स्तवाम त्वा स्वाध्यः so that we may glorify Thee with a good understanding of Thy Supreme Divine Might. We know well, that none but Thou can fulfil anybody's

desires. We know also that the desires of him who, forgetting Thee, fixes his hope on some imaginary or finite being are all subverted.

सोम गीर्भिष्ट्वा वयं वर्धयामो वचोविदः ।
सुमृलीको न आ विश ॥ ९१ । ११ ॥ 36

सोम Oh Lord God, Producer of the whole Universe. वयं वचोविदः त्वा गीर्भिः वर्द्धयामः with fitting eulogies, do we the knowers of [Thy Holy Vedic Speech postulating the basic principles of all[60]] the true sciences glorify Thee established in Thy Most High Beatific State above all. सुमृलीकः नः आविश As Thou alone art the Bestower of the Highest bliss upon us Thy righteous devotees, we beseech Thee to fill our souls with Thy Divine Grace,

सोम रारन्धि नो हृदि गावो न यवसेष्वा ।
मर्य इव स्व ओक्ये ॥ १३ ॥ 37

सोम Oh Lord God, Bestower of the noblest bliss, आ रारन्धि नः हृदि we beseech Thee, let Thy Divine Providence sportively fill our hearts गावः न यवसेषु as cows and

other cattle enjoy themselves in green pastures, and मर्यः इव स्वे ओक्ये just as a man feels immensely happy in his own comfortable home! Oh Lord, ever-shining in Thy own Lustre, flood our hearts and souls, our whole being with the Light of Thy infinite Grace, so that we may acquire true knowledge of Thy being and attain the highest bliss.

गयस्फानो अमीवहा वसुवित्पुष्टिवर्धनः ।
सुमित्रः सोम नो भव ॥ १२ ॥ 38

Oh devotees of God, गयस्फान: He is the Increaser of our progeny, and wealth, and the advancer of the happiness of our native habitations and our realms. अमीवहा He is the Dispellor of all our corporal and mental ills, वसुविद् the Knower of the earth and other planets and great natural entities, the abodes of all creatures having all riches at his disposal. पुष्टिवर्धन: He is the Promoter of the welfare of our physical, moral and spiritual life. सोमः सुमित्रः नः भव He is the True Friend of us all, hence let us entreat Him, our God, the Creator of

the whole Universe, to be our Intimate and Well-wishing Friend and to make us the true friends and well-wishers of all creatures, remaining at the same time in inseparable companionship only with Him.

त्वं हि विश्वतोमुख विश्वतः परिभूरसि ।
अप नः शोशुचदघम् ॥९७।६॥ 39

Oh Almighty God, त्वं हि विश्वतः परिभू असि Thou alone art immannent in everything and pervadest the whole Universe. विश्वतोमुखः Thou hast Thy face everywhere, in as much as Thou, from Thy abode in the soul within the human heart, teachest the truth to every man and woman. नः अघम् अप शोशुचत् Oh Most Merciful God expel from us all inclination[61] to evil so that becoming sanctified, we may be devoted to Thee by sincerely adhering to Thy Laws.

तमीलत प्रथमं यज्ञसाधं विश आरीराहुतमृञ्जसानम् ।
ऊर्जः पुत्रं भरतं सृप्रदानुं देवा अग्निं धारयन्द्रविणो-
दाम् ॥९६।३॥ 40

Oh devotees, तम् ईलत glorify ye that God Almighty, प्रथमम् Who exists previous to

the whole created universe of which He is the First Cause, यज्ञसाधम् and Who has the whole world and everything in it in His Power, the Accomplisher of all great works विश: Oh ye people आरी: resort ye to Him, आहुतम् Whom we all invoke in the humblest manner, ऋञ्जसानम् Whom the learned and righteous attain and help others attain by means of achievements of true knowledge and sincere effort, ऊर्जः पुत्रम् भरतम् the Protector of our advancement, energy, food and the Life-Sap of our composite physical nature and the Sustainer of each creature and of the whole universe, सृप्रदानुम् and the Imparter of activity to the whole world and of progressive understanding to all the industrious. देवा: अग्नि द्रविणोदाम् धारयन् Him, the learned and righeous call 'God Almighty' and Him alone do they bear in their exemplarily good lives, in as much as He alone is the Conferer upon the world of all the means necessary for life, including true knowledge. None should adore any but Him.

तमूतयो रणयञ्छूरसातौ तं क्षेमस्य क्षितयः कृण्वत त्राम्।
स विश्वस्य करुणस्येश एको मरुत्वान्नो भवत्विन्द्र
ऊती ॥ १०६ । ७ ॥ 41

Oh ye devotees of God, तम् by taking refuge with that Majestic God Alimighty and entreating Him for succour in all your needs, ऊतयः you will attaiu immense power safety from harm and such other advantages. रणयन् He will endow you with शूरसातौ the stregth to face your foe in a sportsman-like spirit on the battlefield, all of you being knit together with the bonds of a team. हे क्षितयः तम् क्षेमस्य त्राम् कृणुत Oh ye brave, make Him the Saviour of your welfare so that you may never face discomfiture, for सः एकः विश्व करुणस्य ईशः He is the One that has the Power to have compassion and disburse His Favours on the whole universe, and there is none else like Him. मरुत्वान इन्द्रः नः ऊती भवतु May that Almighty God, the Master of all humanity, of the hosts of creatures, all vital forces, etc., have pity upon us and save us from everything untoward so that we may never

be vanquished by our foes.

स पूर्वँया निविदा कव्यतायोरिमाः प्रजा अजनयन्मनूनाम् ।
विवस्वता चक्षसा द्यामपश्च देवा अग्निं धारयन्द्रविणोदाम्
॥९६ । २ ॥ 42

Oh devotees, सः पूर्वँया निविदा that Almighty God, the Ancient, possessing truthfulness and other attributes, Existed from all eternity. Before the creation of the universe, when nothing else that we see now existed, that Omnipotent Lord, Lustrous with the Light of His Omniscience, cogitated over the setting on foot of this creation, With this idea, कव्यता to regulate creation and to establish the mutual relations in life of human beings and all other creatures, He made the four Vedas[62] embodying the basic principles of all the seciences. आयोः इमाः मनूनाम् प्रजाः अजनयन् He then created the originals from which all these races of man, all these varieties of animals, trees, plants and other existents have come down to us through the age. विवस्वताचक्षसा With His Omnipotent Providence द्याम् अपः च He created the sun, moon

and other lustrous entities, illuminated them all, and imparted to man the enlightenment to realise all things by means of his intellectual faculties. It is He that has ordained spheres of special types of happiness to be enjoyed by the fortunate and called in common parlance 'heaven', as well as spheres of special types of miseries for the tribulation of the unfortunate called in popular idiom 'hell'. That God Almighty Whose Nature constitutes true Being, Intelligence and Bliss देवा: द्रविणोदाम् अग्निम् धारयन् Him alone, the Bestower of all riches, the Self-Effulgent, do the wise and righteous uphold in their exemplary lives, and He alone, is worthy of being adored by all thoughtful men and women.

वयं जयेम त्वया युजा वृतमस्माकमंशमुदवा भरेभरे।
अस्मभ्यमिन्द्र वरिवः सुगं कृधि प्र शत्रूणां मघवन्वृष्ण्या
रुज ॥१०२।४॥ 43

Translation:—Oh Omnipotent God. Master of all power and pelf, may we conquer, in union with Thee, Safeguard

and bestow upon us our allotted portion of the good things of the world in each and every struggle of our life. Make easily accessible to us, Thy righteous devotees, all the best things in Thy creation, and oh Mighty God, smite Thou grievously the power of our foes.

Paraphrase:—इन्द्र Oh Supreme Spirit, Master of all power and pelf, त्वया युजा वयं जयेम in Thy Company and with Thy Help, may we conquer the wicked foe आवृतम् besieged by our forces. Oh Soverign Ruler of all kings, भरे भरे अस्माकम् अंशम् उद्‌वा in all [our life's battles] our wars with our foes, condescend to protect our forces thoroughly so that in no fight shall we have to face defeat through exhaustion, for they are victorious everywhere whom Thou succourest. मघवन् Oh Mighty Lord, प्र रुज do Thou strike down and destroy शत्रूणां वृष्ण्या the power of our foes. अस्मभ्यं वरिवः सुगं कृधि Make for us easily accessible imperial soverign sway, and immense wealth—may our riches and our kingdom ever increase by Thy Grace.

यो विश्वस्य जगतः प्राणतस्पतिर्यो ब्रह्मणे प्रथमो गा अविन्दत । इन्द्रो यो दस्यूँरधराँ अवातिरन् मरुत्वन्तं सख्याय हवामहे ॥१०१।५॥ 44

Translation:—The Lord God Almighty, the Master of all power and pelf, Who is the Controller of the whole universe comprising the living, the moving, the immoveable and everything else. Who, the First of all existents, confers upon the supreme Vedic Sage, His Holy Vedic Lore [for the first time at the beginning of the Creation], Who supplants and keeps in a despicable state the evil-minded, let us invoke upon Him, the Possessor of all the hosts of living beings, and all the vital forces, that He may Condescend to Bless us with His Divine Friendship.

Paraphrase:—यः प्रथमः विश्वस्य जगतः प्राणतः पतिः Who has been existing from before the creation of the world from all eternity, the Overlord of the whole Universe comprising the inanimate and immoveable, and the animate and moving, यः ब्रह्मणे गाः अविन्दत् Who lays down the Command-

ment[63] that only the learned and wise should have dominion over the earth and enjoy of its fatness, यः इन्द्रः दस्यून् अधरान् अव अतिरत् that Almighty God the Master of all power and pelf, Who brings low the wicked oppressor, the thievish usurper of other's rights and possessions and ultimately exterminates him, मरुत्वन्तं सख्याय हवामहे Him, the Lord of infinite power, come oh brethren, let us invoke upon with our hearts overflowing with true fervour, that He may Condescend to favour us with His Company, and He will, undoubtedly, Bless us quickly, with the Grace of His Divine Friendship.

मृळा नो रुद्रोत नो मयस्कृधि क्षयद्वीराय नमसा
विधेम ते। यच्छं च योश्च मनुरायेजे पिता तदश्याम
तव रुद्र प्रणीतिषु ॥११४।२॥ 45

Oh Lord God रुद्र Who makest the wicked lament, नः मृळा succour[64] Thou us उत नः मयः कृधि and bestow Thou felicity on us क्षयद्वीरायते नमसा विधेम we beseech Thee, the Subjugator of the opponent[65] of Thy Law of righteousness, propitiating Thee

with obeisance. यत् सम् च योः च पिता मनुः आयेजे Just like a father having regard for the welfare and safety from all ills of his off-spring, do Thou vouchsafe to us whatever we, our progenies and dependants need for our well-being and security from sickness and other ills. रुद्र तव प्रणीतिषु तत अश्याम Oh Chastiser of the wicked, living acording to Thy Commandments, we may by Thy Grace, enjoy the benefits of sovereign imperial sway.

देवो न यः पृथिवीं विश्वधाया उपक्षेति हितमित्रो न
राजा। पुरः सद शर्मसदो न वीरा अनवद्या पतिजुष्टेव
नारी ॥ ७३ । ३ ॥ 46

Translation:—Only those valorous men are in the enjoyment of true, firm bliss who like a woman of unimpeachble conduct devoted to her husband, ever feel themselves living, moving and having their being in the Presence of that God Almighty Who with His all-sustaining Providence verily supports us and keeps us safe together in our earthly life, as a king is wont to do who is the friend of

the welfare of his subjects.

Paraphrase:—Oh ye learned and wise well-wishers[66] of all, देवः न the Almighty God illuminates the whole world being immanent in it as well as pervading it from all around like the[67] sun flooding he whole earth all over with his lustre. यः पृथिवीम् He has created the earth and other planets and supports them all. विश्वधायाः उपक्षेति He is the Source and Abode of the Divine force that supports the universe, हितमित्रः न राजा and as a king, the friend of the welfare of his subjects[68], rules over and protects his people, so only He, and none else, is the protector of mankind. पुरः सदः शर्मसदः न वीराः Only those people are in the enjoyment of true and lasting happiness who feel that they are always face to face with God. Just as sons live happily in their father's house, so do the devotees of God ever live in happiness. अनवद्या पतिजुष्टा इव नारी Those who serve God with an undivided mind, just like a very virtuous wife devoted[69] to her husband serves him with her body,

mind and wealth, do enjoy the highest bliss. Brethern, come,. let us with true fervour, devote ourselves to the service of God Almighty that we may enjoy supreme happiness now and here.

सा मा सत्योक्तिः परि पातु विश्वतो द्यावा च यत्र ततनन्नहानि च। विश्वमन्यन्निविशते यदेजति विश्वाहायो विश्वाहोदेति सूर्यः ॥ १० । ३७ । २ ॥ 47

Translation:—May that Eternal Vedic Speech[70] protect me from all around, according to which the sun, the solar region, and the sun's thermic and 'actinic' forces[71], and all the divisions of time including the day and the night with their several sub-divisions, are set on foot. Whatever is animate and moves, as well as everything else, finds a place in it, including man's various duties on all days of the year, just as the sun rises in the morning and sets in the evening everyday.

Paraphrase:—Oh God, Saviour of all, सा सत्योक्तीः may that veracious Law of

Thine [as laid down in the Vedas [72]] which we have observed in our daily life, विश्वतः परिपातुमा protect [73] us from the whole world, keeping us ever aloof from any desire of transgressing the Law of righteousness, consequently enabling us to attain Divine happiness. यत्र अहानि ततनन् Protect us from all troubles in the sphere of our daily duties to determine which Thou hast createth day and night and the other divisions of time as a distinct feature in Thy infinite Scheme of Creation [74] विश्वम् अन्यत् निविशते When this whole universe assumes atomic form and returns to its primordial state, then also' we beseech Thee to prorect us यत् एजति When this universe, lying in chaos in its dissolved atomic state, called back again into creation, re-assumes its multifarious composite forms as we see it now all around us, moving and immoveable, animate and inanimate, then also, oh God, protect Thou us from all evil. विश्वाहा अप: Whoever is inimically inclined [75] towards the world and injures it, do Thou exterminate him [76] for no evil being [77] can

face Thee, the Maker of the whole Universe, by Thy Own Natural Might. विश्वाहा उदेति सूर्यः Thou art Manifest in the whole universe [by Thy creating. sustaining and dissolving it [72]] by Thy own Might, illuminating it and everything in it by making Thy powerful orb of the sun rise and shine on it every-day, so let the sun of the true knowledge [about Thy Nature and the Vedas [72]] shine in our hearts and enlignten [76] us.

देवो देवानामसि मित्रो अद्भुतो वसुर्वसूनामसि चारुरध्वरे । शर्मन्त्स्याम तव सप्रथस्तमेऽग्ने सख्ये मा रिषामा वयं तव ॥१।९४।१५॥

[Oh ye devotees, we should know first what sort of being God is if we are to adore Him in the right spirit.]

* अग्ने देवानाम् देवः असि Oh Efiulgent God, Thou art Wiser than the wisest, [more righteous than the most righteous, more perfect than the most perfect, more benevolent than the most bene-volent, mightier than the mightiest [72]] and Thou art the Bestower of supreme bliss on the wise

and the righteous. मित्रः अद्भुतः Thy Being is the most wonderful and Thou art the Friend imparting felicity to all men. वसुः वसूनाम् असि Thou art the Abode of the earth and other such great entities the abodes of all creatures. अध्वरे चारुः Thou art most resplendently conspicuous in all Thy great Works giving us a clue to Thy Divine Mind, and Thou art the Imparter of beauty to all great works. तव सुप्रथस्तमे शर्मन् स्याम Oh Supreme Spirit, may we be firmly established in the Shelter of Thy infinite Providence, तव सख्ये वयं मा रिषाम being always in Thy Divine Friendship, never be wanting in friendly feelings towards one another so that we may not at all, by Thy Grace, come to grief.

मा नो वधीरिन्द्र मा परा दा मा नः प्रिया भोजनानि
प्र मोषीः आण्डा मा नो मघवञ्छक्र निर्भेन्मा नः पात्रा
भेत्सहजानुषाणि ॥१०४।८॥ 49

इन्द्र मा नो वधीः Oh God, Master of all power and pelf, mayest Thou not deprive us of life by with-holding the support of

Providence. मा परा दाः Mayest Thou never abandon us. मा नः प्रिया भोजनानि प्रमाषीः Mayest Thou not dispossess us of the dear objects of our life's enjoyment. नः आण्डाः मघवन् मा निर्भेद् Oh Mighty God, mayest Thou not shatter our offspring, while they are still in the embryonic stage. मा नः पात्रा सहजानुषाणि भेद्· Mayest Thou not tear away from us our worthy offspring our ralatives and those born with us in our own families, and our friends, all posses sing great merits[77] [Those of them that do not possess any good merits, we beseech Thee, condescend to prevail upon and direct, so that they may spare no effort to acquire virtues[72].] Oh God, protect all these for us, [and also our neighbours, townsmen, country-men, and all.]

मा नो महान्तमुत मा नो अर्भकं मा न उक्षन्तमुत मा न उक्षितम्। मा नो वधीः पितरं मोत मातरं मा नः प्रियास्तन्वो रुद्ररीरिषः ॥११४।७॥ 50

रुद्र नः महान्तम् मा वधीः Oh God, Destroyer of evil, mayest Thou not deprive us of our elders, our great ones, before their full

span of life is run. मा नः अर्भकम् Mayest Thou not deprive us of our children—boys and girls of tender age मा नः उक्षन्तम् Mayest Thou not deprive our society, our community, our nation, our kingdom, our country, of robust[78] men [and robust women] capable of raising good progeny. नः उक्षितम् Mayest thou not deprive our households of men [and women] who are already expected to become fathers [and mothers]. नः पितरम् मातरम् मा Mayest Thou not take away their fathers and mothers from those of us who still need their parents' guidance नः प्रियाः तन्वः मा रीरिषः Oh Lord, mayest Thou not cause any affliction to our dear persons, and to the persons of those who are near and dear to us.

मा नस्तोके तनये मा न आयौ मा नो गोषु मा नो
अश्वेषु रीरिषः। वीरान्मा नो रुद्र भामितो वधीर्हवि
ष्मन्तः सदमित्वा हवामहे ॥१।११४।८॥ 51

नः तोकेमा रीरिषः Mayest Thou not cause any suffering to our sons and daughters, तनये to our grandsons and grand-daughters

[and others of the younger generation.] नः अयौ मा Mayest Thou not cause any suffering to our own lives, नः गोषुमा to the lives of our cows, नः अश्वेषु मा our horses, and other cattle; रुद्र भामितः नः वीरान् मा वधीः oh God, Chastiser of the wicked, mayest Thou not wrathfully deprive us of our valorous men. हविष्मन्तः त्वा सदम् इत् हवामहे Possessing wealth justly earned and doing deeds that are righteous, we constantly invoke upon Thee, oh Lord, do Thou condescend to listen to our entreaties, and protect our near and dear ones, and all our possessions, our country, our kingdom our nation, all of which we offer to Thee, the Maker and Master of all.

उद्गातेव शकुने साम गायसि ब्रह्मपुत्र इव सवनेषु शंससि। वृषेव वाजी शिशुमतीरपीत्या सर्वतो नः शकुने भद्रमा वद। विश्वतो नः शकुने पुण्यमा वद ॥२।४२।२॥ 53

शकुने Oh Lord God Almighty, उद्गाता इव like the chanter of Saman texts as at a sacrifice,[79] साम गायसि Thou singest the

Psalmody of the harmony of the vast multifarious universe through the symphony of Thy Acts of creation, sustenance and dissolution of all composite existents. शंससि Vouchsafe us the true knowledge of all Thy creation by revealing in our hearts the real meaning and implications of Thy Holy Vedic Lore, ब्रह्मपुत्रः इव just as the learned Vedic scholar, devoted to safeguarding the Vedas from being tampered with or pampered by undesirable and officious handling by persons of vitiated understanding and impure motives, interprets the Sacred Text during the morning, midday and evening sessions of Vedic study and research held for the edification of the assembly of the faithful. सर्वतः शकुने नः भद्रम् आवद Oh Almighty God, teach us thoroughly at all times and everywhere so that we may understand and accept only what is auspicious and good. शकुने न विश्वतः पुण्यम् आवद Oh Lord instruct us every-where and at all times that we may adopt only what is holy and sanctifying in all our walks of life. वृषा इव वाजी

शीशुमतीः अपीत्या For this end, do Thou bless us with progeny including only very capable and virtuous children,[80] for Thou art the Master of all our progressive activities showering upon us Thy favours as the rain-clouds[81] shower rain.

आवदंस्त्वं शकुने भद्रमा वद तूष्णीमासीनः सुमतिं चिकिद्धि नः यदुत्पतन्वदसि कर्करिर्यथा बृहद्वदेम विदथे सुवीराः ॥३॥ 53

शकुने Oh Lord Almighty, आवदन् thus ever teaching us आसीनः abiding in our souls, भद्रम् आ वद instruct us fully regarding what is auspicious, त्वम् तूष्णीम् सुमतिम् चिकिद्धि नः and make us quietly to submit to Thy good counsel and to be firmly established in Thee our Divine Refuge. यत् उत्पतन् For, raising[82] us up from the quagmire of the world by inculcating into us the noble teaching of Thy Holy Vedic Lore, यथा advising us, वदसि saying as it were:—कर्करिः "Do good, follow the Law of righteousness and never swerve from it," सुवीराः Bless us Lord, that be-

coming valorous and righteous विदथे we may, in all our assemblies, our life's struggles, our wars with the foe, our active opposition of the wicked and oppressive, बृहत् वदेम we may pray only to Thee, teach people only about Thee, glorify only Thee, adore only Thee, follow only Thy Teaching, Thy Law, Thy Vedas, and adopt only Thee as the Ideal of our life, so that we may work for the good of our brethren, our country, our kingdom, our nation, and enjoy sovereign imperial sway.

Thus ends the First Part of the ARYABHIVINAYA composed by Sri Paramahamsa Parivrajakacarya Svami Dayananda Sarasvati, disciple of the great Vedic scholar Sri Paramahamsa Parivrajakacarya Svami Virajananda Sarasvati.



ARABHIVINAYA

PART II

ओ३म् । सह नाववतु सह नौ भुनक्तु सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ ओ३म् । शान्तिः
शान्तिः शान्तिः ॥ तैत्तिरीयोपनिषद् २।१॥

Oh Most Patient God, नौ सह अवतु just as Thou art our most gracious Protector, so may we, Thy devotees, readily and ungrudgingly be the protectors of each others's welfare. Give us Thy Grace that we may always gloriyfy and entreat Thee alone, considering only Thee to be our Father, Mother, Brother, King, Master, Helper, Friend, Supreme Preceptor and Bestower of Bliss. May we have the intelligence to realise that there is none equal to Thee or greater than Thou art. By Thy Grace may our daily life be characterised by sincere mutual love and co-operation, spontaneous regard for each other's interests and industry. Give us the heart that we may never be unconcerned at the sight of the sufferings of our

brethren that we may rid our country men of all inclinations to heresy and internecine strife, and promote brotherly love.

नौ सह भुनक्तु Oh Lord, Thou, by Thy very Nature, art ever in Thy Most Beatific State in Supreme Bliss, so vouchsafe us to enjoy supreme bliss with Thee. Grant us a foretaste of Thy Supreme Bliss even in our earthly existence that, being in the healthy enjoyment of life we may never, even for a moment, be bereft of it.

सह वीर्यं करवावहै Grant us Thy Grace that we Thy devotees may, by our great hearty cooperation and industrious efforts, acquire a sound knowledge of Thy True Vedic Lore, the possession of which gives supreme power.

नौ अधीतं तेजस्विमस्तु Oh God, Infinite Fount of Divine erudition, by Thy Grace may we attain true and useful education as the result of our efforts to acquire learning and may we be the most learned in the whole world. May we, by our mutual brotherly love, great strength and prowess, enjoy soverign imperial sway

without any interference from anything untoward. Grant us Thy infinite Grace, oh Lord, that everybody amongst us may be a righteous and God-fearing person and that quickly giving up all heresy, falsehood, and belief in teachings opposed to Thy Sacred Vedic Lore, we may be established in the One True Ancient Doctrine embodied in Thy Vedas. so that all heretical, sectarian persuasions, the root of all dissensions and animosities among mankind, may be wiped off from the face of the earth

मा विद्विषावहै Oh Master of the universe, expel by Thy Might from amidst us all antipathy, hatred or lack of sympathy, that we may never succumb to these evils, but that, on the contrary, be ever prepared to devote our persons, minds, riches, and learning—our all—for the good and happiness of all.

ओ३म्। शान्तिः शान्तिः शान्तिः Oh Most Merciful and Majestic God, grant us the continual and unabated enjoyment of happiness and continual and sincere adora-

tion of Thee, and realisation of Thy Presence everywhere, by ridding us of the three types of miseries, namely, that dependent on our own selves, our bodies, such as fever or other ailments; that caused by some or other physical object outside of us, such as our human foes, venomous reptiles, wild beasts, like tigers, etc., and thieves, etc., and lastly, that caused by the great natural phenomena, such as our own minds, the senses, the thermic or dynamic force, excessive rainfall, lack of rains, extreme cold, extreme heat, etc.

Oh Divine Teacher of the universe, release me from my bondage to whatever things are perishable, whatever desires are untrue, and establish me in the midst of the imperishable and in a way of life that is laudable,

Oh Divine Source of all that is auspicious in existence, release me from all unhappiness and lead me on to all happiness.

Oh Lord of Progenies, vouchsafe soon upon me, Thy devotee, good 'progeny', worthy sons and daughters, relatives, de-

pendants, etc.. elephants, horses, cows, and other animals, excellent learning, sovereign imperial sway and such other great power and position that would yield me supreme happiness, and enable me to make others happy.

Oh Divine Physician! release me from all bodily ailments and bestow upon me perfect health.

Oh Sovereign Ruler of great kings, release me from the shackles of whatever evil I may have done by thought, word or action, either through ignorance or by mistake, also from the danger of my falling into any such sin in the future, that, being sanctified, I may ever be devoted to Thy Service.

Oh Divine Judge, release me from the shackles of evil passion, evil greed, evil infatuation, fear, worry, indolence, spite, animosity, propensity to err, thirst for sensual objects, cruelty, vanity, propensity to put an evil construction upon things, ignorance and such other blemishes, and establish me firmly in great merits and virtues that are the opposites of these.

Most importunately and humbly do I beg of Thee, Oh Lord, to grant me the wisdom that I may never pin my heart to anything that leads me away from Thee, or sets me against Thy Commandments

Oh Lord of my life, Dear to me as my very life, Father and Protector of my life, Life of my life, Bestower of sovereign imperial sway, Thou art the Lord of my life and my all. I have none but Thee for my succourer,

Oh Overlord of kings, just as Thy Kingdom is truthful, just and unassailable, so may our kingdom also be firmly established in truth by Thy Might. Condescend to make us soon the claimants and servants of Thy Divine Kingdom.

Oh Lover of justice, make us also lovers of justice. Oh Overlord of righteousness, keep us firm in righteousness. Oh kind Father of all just as parents take care of their offspring, so do Thou also protect us.

स पर्यगाच्छुक्रमकायमव्रणमस्नाविरꣳ शुद्धमपापविद्धम्। कविर्मनीषी परिभूः स्वयम्भूर्याथातथ्यतोऽर्थान्व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥यजुः ४०।८॥ 2

सः परि अगात् The almighty God is pervasive every where like space शुक्रम He is the Fashioner of the whole universe अकायम् He never assumes a body—never incarnates himself. Being entire, infinite, and immutable. He never assumes a body. There is no entity greater [or more pervasive] than [or equal to] God and hence He can never assume a body. अव्रणम् God's Being is entire and uniform, indivisible and imperforable and steady and immovable. The piercing or cutting of it being impossible, the relation of a part to the whole does not obtain in it, अस्नाविरम् God's "Body" cannot be lashed with nerves, arteries, veins or any such ligatures or fixtures. Being most subtle, God's "Body" cannot be enveloped with anything. शुद्धम God's Being is ever pure. He is free from the impediments of ignorance, birth and death, joy and sorrow, hunger and thirst, and all other blemishes. An adorer of the pure God surely becomes himself pure, whereas the adorer of an impure being becomes impure. (अपापविद्धम्) God never commits injustice as he is al-

ways the Maker of justice [hence He is untouched by sin]. कवि: God is the knower of the past, present and future. He is the Wisest, and His knowledge is infinite, the measure of which nobody can take, मनीषी He is the Witness of whatever goes on in the mind of every creature, and He is the Controller of all our intellectual activities. परिभू: His Being completely permeates all space [and overlaps it]. He Shines above all in His Glory स्वयम्भू There is no first cause of His Being. He has no mother, or producer of his Self, but He Himself is the First Cause, the Father, Mother and Producer of all. शाश्वतीभ्य: समाभ्य: अर्थात् याथातथ्यत: व्यदधात्) That Almighty God has taught His creatures, all mankind, for their great benefit, truth as it ought to be known the truthful Lore of the four Vedas. God, our most compassionate Father, has most graciously set shining the Sun of his Vedic Lore, the dispeller of the darkness of ignorance. God has to be admitted to be the First Cause of everything. So also He has to be acknowledged to be the First Cause of Vedic Lore.

Of His own accord God has graciously taught humanity the principles of true knowledge, for having given us all things [necessary for our life[85]], how could He not confer upon us the gift of true knowledge? God has surely bestowed upon us the most excellent gift of true knowledge, in the form of the four Vedas. There are no books in the world but these which can be said to contain the principles of true knowledge revealed by God. Just as God is the wisest and most just, so are the Vedas also. No other book or books can be said to embody the principles of true knowledge revealed by God like the Vedas, or to be equal to or greater [more profound[85]] than these. [For more light on this topic please refer to the "Satyarthaprakas.a", another treatise written by[86] me].

दृते दृँह मा मित्रस्य मा चक्षुषा सर्वाणि भूतानि समीक्षन्ताम् । मित्रस्याऽहं चक्षुषा सर्वाणि भूतानि समीक्षे मित्रस्य चक्षुषा समीक्षामहे ।।३६।१८।।

(इते) Oh Almighty God, possessing infinite strength and prowess, Annihilator of our habitual concupiscence[87] in our daily life, do not let me any longer continue to adopt that miserable attitude in life which is destructive to the possession of such great virtues as right knowledge, etc., but lift my soul, mind. senses,—all my being—up from the pitfall of these sins and permanently establish me firmly, by Thy Grace, in the possession of the most valuable assets, namely, right knowledge, truthfulness, righteousness, and such other merits. माहँह Oh Most Majestic God, vouchsafe me righteousness, power and riches fulfilment of great aspirations, and foretaste of final emancipation in this very life, wisdom and right knowledge that I may make the greatest progress in spiritual advancement. सर्वाणि भूतानि Oh Friend of all, Oh God immanent in all beings, may all living beings समीक्षन्ताम् look मा at me चक्षुषा with the eye मित्रस्या of a friend. May all become my friends, and may none bear the slightest hostility towards

me समीक्षे Oh Supreme spirit, by Thy Grace may अहम् I be rid of all animosity, look सर्वाणि upon all भूतानी animate and inanimate, and moving and immovable beings, चक्षुषा with the eye मित्रस्य of a friend considering them all to be as dear to me as my own breath or self. मित्रस्य चक्षुषा समीक्षामहे In short, may all embodied living beings give up all partiality and prejudice and deal mutually with perfect brotherly love. May no body deal injustice to anybody. This great law of righteousness has been laid down by God for all mankind. Only this is fit to be adopted in life by all.

तदेवाग्निस्तदादित्यस्तद्वायुस्तदु चंद्रमा : ।

तदेव शुक्रं तद्ब्रह्म ता आपः स प्रजापति : ॥३२।१॥

4

तत एव अग्नि: The 'Self-Effulgent'[88] is the Name of God, the Efficient Cause of the whole universe. The word 'agni' अग्नि: means, 'the most excellent', 'having right

knowledge for the very essence, deserving or 'fit to be known', 'most worthy of being attained by the very nature', 'the most adorable,' etc. तत् आदित्यः God is called 'Indestructible' and 'Lustrous,' because He is not subject to destruction and is lustrous by His own Nature[89]. तत् वायु: God is called 'Dynamis', because He is the Supporter of the whole universe, of infinite strength and dearer to us than our very life[90] उतत चन्द्रमा: God is called 'Bliss-Imparter, because He is Bliss by his very nature and imparts supreme bliss to his[91] devotees. तत एव शुक्रम That Supreme Being Whose Nature itself is Luster is the Maker of the whole universe[92] तत ब्रह्म That Supreme Being is Infinite Intelligence, the Greatest of all, and the Great Promoter of the good of his righteous devotees by the bestowal of bliss, wisdom and other[93] boons. ता: आपः Being omniscient, intelligent and all-pervasive, God is called 'Omnipresent[94]'. स: प्रजापति: He alone is the Master and Protector of the whole universe and none else can discharge this function[94] Only Him, and none else, shall we regard as the Fulfiller of all our desires

and our Protector.

ऋचं वाचं प्रपद्ये मनो यजुः प्रपद्ये साम प्राणं प्रपद्ये चक्षुः श्रोत्रं प्रपद्ये । वागोजः सहौजो मयि प्राणापानौ ॥३६।१॥

ऋचम् Oh Most Merciful God, grant me the grace that through a sincere and serious study of the principles laid down in the Rig-Veda, (accompained by experiment, observation and practical application of them to my own daily life [95]) प्रपद्ये I may become a perfect knower of वाचम् Vedic Lore and a faultless exponent of it to my brethren. मे May my मनः mind प्रपद्ये become cultured and broadened by cogitating over the real import of यजुः the texts of the Yajur-Veda and the theories and opinions [96] they give rise to. प्रपद्ये In the same manner may I attain प्राणम the equilibrium of my[95] mind, senses and vitality through meditation leading to साम the determination [97] of the sense of the texts of the Sama-Veda. प्रपद्ये May I also attain चक्षुः perfect health and utility of my senses of

sight and श्रोत्रम hearing, by cogitating over the text of the Atharva-Veda, finding out their true signification and practically applying the principles laid down therein to my daily[98] life. वाक Thus, Oh Lord God, Who art immanent in me, may I, by Thy Grace, fully attain right understanding of Vedic Lore, the power of persuasive speaking, the power of true knowledge of the working of my mind and senses. सहोजः May I, by Thy Grace, always have firmness, health and other qualities that strengthen the body and render it serviceable. प्राणापानौमयि Oh Lord God, Supporter of the life of all mankind, by Thy Grace, may both my superior[99] vital force the cause of inhalation, exhalation and such other functions of the upper body, and the inferior vital force that causes evacuations, perspiration, etc., be conducive to the cleansing of the senses, of the humours of the system, bringing about perfect health, strength, nourishment, smooth working of the whole body, and the sefeguarding of the vitals. Attaining such a perfectly healthy state

of the body, may I be ever happy and fully devoted to the observance of Thy Commandments in my daily life, the practice of Thy presence and Thy adoration.

स नो बन्धुर्जनिता स विधाता धामानि वेद भुवनानि विश्वा । यत्र देवा अमृतमानशानास्तृतीये धामन्नध्यैरयन्त ॥३२।१०॥ 6

सः नः बन्धुः That Almighty God is the Assuager of our grief, and our Helper in need like a sincere kinsman. जनिता He is our Protector and also of the universe, like the father who begets and protects his offspring. स विधाता He alone is the Maker of the whole universe and the Bestower upon us of achievement in our undertakings. विश्वाधामानि भुवनानि वेद By His Infinite Omnipotence He creates and supports the various planetary worlds. [those which we see as well as those which we[100] do not], knowing each one of them and every being in them, by His infinite Omniscience, by direct contact.

देवाः Those who are learned[101], wise

and righteous attained यत्र that Almighty God, the Omnipresent, Whose Nature is perfect Bliss itself, आनशानाः secure the deathless and painless state of final emancipation [during their earthly career itself[100]] and ever enjoy (अमृतम) the highest bliss [till the end of the night of dissolution after the cessation of the present creation [100]]. तृतीयेधामन There are three spheres of existence, namely, the first, the gross corporal sphere of this earthly life on this our planet, the earth; the second, the subtle material sphere [when[101] the unliberated soul merges in primordial matter after the cessation of its own gross corporal life or after the dissolution of the universe at the end of the current creation and remains there in a soporiferous[102] state]; and the third, the subtle spiritual sphere in which God, the First Cause of all, in His Most Beatific State अधि ऐरयन्त: The righteous reach this sphere, and being set free from all obstacles, from all interference of gross physical things, and becoming pure and full of right knowledge, remain in God,

the All-Pervasive Support of all, never more falling into the ocean of miseries in the form of repeated births and deaths [till the end of the night of dissolution after the cessation of the present creation[100]].

यतो यतः समीहसे ततो नोऽअभयं कुरु ।
शन्नः कुरु प्रजाभ्योऽभयं नः पशुभ्यः ॥३६।२२॥ 7

यतः यतः समीहसे Oh Most Merciful and Great God, wherever and whenever Thou ordainest us to put forth activity for the glorification of Thy Name, ततः नः अभयं कुरु condescend Thou to make us then and there free from all obstacles and all dangers to our work, safeguard us from whatever bodes ill to us and to our work. नः प्रजाभ्य पशुभ्यः शंकुरु Bless us with worthy progeny, make them happy, such that none of our offsprings, our family, our dependants, our animals, be such as to cause fear and obstruction in our work. नः अभयम् Vouchsafe that we may have no fear from anybody or anything anywhere and at any time. Thus rendered free from all fear

and obstacles, we may live and move happily in Thy great Kingdom—the world—ourselves enjoying, by Thy Grace, sovereign imperial sway and the highest bliss in Thee and be ever devoted to Thee.

वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात्। तमेव विदित्वातिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥ ३१ । ८ ॥ 8

अहम् एतम् वेद I, his righteous devotee, know this Perfect[103] God whose Universal Body possesses millions and millions of heads, etc. It is the duty of every man and woman to try to know and realise that God, never forget Him, and never to take anybody or any thing as God in His Place. What sort of God is He? महान्तम् He is Greater than the greatest, there being nobody equal to Him or greater than He is. आदित्यवर्णम् Not only He is the Maker of the sun and other celestial bodies, but He Himself is Lustrous by His own Nature. तमसः परस्तात् Nay, He is untouched by the darkness of ignorance

and such other blemishes, and He also quickly safeguards His righteous and truth-loving devotees from all such shortcomings. तम् एव विदित्वा It is the considered opinion of the learned and the wise that without His Grace and without right knowledge about Him no human being can ever hope to attain true bliss. मृत्युम् अति एति Only by knowing Him can a human being overcome death and not otherwise. अयनाय अन्यः पन्था न विद्यते For there is no other way to the attainment of final emancipation than the correct knowledge of the Being of, and devotion to God. God firmly ordains that everybody should proceed only by this Way. Hence it is the duty of every man and woman to adopt only this course giving up all heresies and worldly botherations.

तेजोऽसि तेजो मयि धेहि वीर्यमसि वीर्यं मयि धेहि बलमसि बलं मयि धेह्योजोऽस्योजो मयि धेहि मन्युरसि मन्युं मयि धेहि सहोऽसि सहो मयि धेहि ॥१९।९॥ 9

तेजः असि Oh Self-Effulgent, Infinite

Lustre, Thou art free from the touch of the darkness of ignorance, nay Thy Nature itself is true knowledge and Lustre. मयि तेजः धेहि Oh Lord, put in me that Lustre of Thine that I may never and nowhere be spiritless mean and cowardly. वीर्यम् असि Oh Almighty God, Infinite Vigour, Thy Nature itself is Vigour. मयि वीर्यं धेहि Vouchsafe to put in me that Vigour of Thine[101]. बलम् असि Oh Almighty God, Thou art Infinite Strength by Thy Nature. मयि बलं धेहि Please bestow upon me that Strength of Thine and keep me firm in it. ओजः असि Oh Infinite Prowess, Thou art Prowess by Thy very Nature. मयि ओजः धेहि Be gracious to infuse me with that Prowess, of Thine. मन्यु असि Oh Lord, Thou art full of wrath against the wicked मयि मन्युं धेहि Bless me with Thy Righteousness to be indignant towards the wicked. सहः असि Thou art Infinite Endurance by Thy very Nature. मयि सहः धेहि Bestow on me the strength to endure every thing. Oh Lord, by Thy infinite Grace, may not the virtues of my body, senses, mind and soul ever depart

from me, so that I may always be firm in my practice of devotion to Thee, and be ever happy in my worldly life also.

परीत्य भूतानि परीत्य लोकान्परीत्य सर्वाः प्रदिशा
दिशश्च । उपस्थाय प्रथमजामृतस्यात्मनात्मा नमभि
संविवेश ॥३२।११॥ 10

Translation:—Only an enlightened person can, after studying the eternal Vedic Law (and living up to it), realise by a sincere endeavour from his heart and soul that Supreme Being Who encompasses all the creatures and all the words pervades all the quarters of the universe and is immanent in the very essence of truth (in thought, word and deed).

Paraphrase —परीत्य The Almighty God completely pervades and encompasses the whole universe, भुतानि the primordial matter and all the great elements including space and the earth. लोकान He pervades the whole world, सर्वाः दिशः He is in the east and the other principal quarters, प्रदिशः the north-east and the other subordinate

quarters, He is above, below and all round us and not an atom of matter can be said to be without being permeated by Him प्रथम जाम् By living beings produced first, we should understand the whole world. These embodied beings and others (i. e., transmigrating souls who may be without gross bodies) have with all the power of their souls to practise truthfulness in their embodied existence, acquire true knowledge, have faith in God, and practise devotion to Him as He Exists in His true Nature. उपस्थाय Thus realisihg Him as He is, the devotee feels his Presence, अभि संविवेश sees Him face to face, so to say and, entering into the Being of That God Who is the Highest Bliss by His very Nature; gets rid of all miseries and always remains in the enjoyment of the Supreme Bliss of the Company of the Supreme Being.

भग प्रणेतर्भग सत्यराधो भगेमां धियमुदवा ददन्नः ।
भग प्राणो जनय गोभिरश्वैर्भग प्रनृभिर्नृवन्तः स्याम ॥
३४ । ३६ ॥ 11

भग Oh Almighty God, Possessor of all good fortune, Thou art the Bestower of good fortune on Thy devotees, both in mundane and supra-mundane spheres. भग प्रणेत: All power and riches it is in Thy Power to bestow, and none else's. Thou givest riches to anyone as Thou likest. So be gracious to dispel our poverty and to grant us great power and wealth, for Thou alone impellest all to the attainment of riches. भग सत्यराध: Oh God, Possessor of all good fortune, Master of true riches, Thou art the Accomplisher of all our endeavours for the acquisition of riches and power. Please, always grant us riches. Of that great Wealth called final Beatitude, Thou alone art the Donor and none else is भग इमां धियं ददन Oh Possessor of true good fortune, grant us abundance of wealth and power a surpassingly excellent understanding, so that we may have the ability rightly to realise Thy Attributes, to understand how to obey Thy Commandments, and to have a true grasp of Thy Divine Nature. Give us right understanding, make us do

only right deeds and endow us with only true virtues, so that we may be able to understand even the subtlest things in Thy Creation in the right manner. भग प्रजनय नः Oh Producer of all riches, be gracious to create for us ample of wealth of all sorts. गोभिः अश्वैः नृभि नृवन्तः स्याम Bestow upon us the best riches consisting of good cows, horses, and other animals, and good men and women. Oh Almighty God, by Thy Grace, may we always have among our offspring, relatives, friends, dependants and servants, worthy men and women. What more, we beseech Thee that there may be no fools or wicked people born among us, so that our good repute may spread far and wide and that there may be no cause for anybody to censure us.

तदेजति तन्नैजति तद्दूरे तद्वन्तिके ।
तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥४०।५॥
12

तत् एजति That Supreme Being takes every creature round in its allotted course in the settled scheme in this

moving world. Hence the ignorant erroneously attribute motion to Him also, without realising that He, being perfectly Immanent in every being, cannot be Himself put in motion. तत् न एजति Hence it ought to be evident that the Supreme Being does never move, but He is Immanent everywhere and in everything, in a uniform and immovable manner. The wise understand God's Nature only thus. तत् दूरे The Supreme Being is very far away from people whose life is soiled with such blemishes as unrighteousness, ignorance, thoughtlessness, lack of regulation of the senses and of devotion to God They cannot realise Him even after millions and millons of years of embodied existences, but keep on wallowing hither and thither in this ocean of repeated births and deaths and other miseries. उ तत् अन्तिके He is extremely near to those who are truth-speakers, doers of what is right, regarders of the truth, who have subdued their senses, and are inclined to work for the good of all. उतत अस्य सर्वस्य वाह्यत: Nay, He is Immanent in the souls

of all and is everywhere in His Perfect Being. He is therefore the Soul of the soul, for God is everywhere, outside, inside, and in the middle of the world, and not even a grain of sesame is void of His Immanence. He is permeating everything in His Entirety in a uniform manner. Only by knowing Him can one attain final Beatitude and not otherwise.

आयुर्यज्ञेन कल्पतां प्राणो यज्ञेन कल्पतां चक्षुर्यज्ञेन
कल्पताँ श्रोत्रं यज्ञेन कल्पतां वाग्यज्ञेन कल्पतां मनो
यज्ञेन कल्पतामात्मा यज्ञेन कल्पतां ब्रह्मा यज्ञेन कल्प-
तां ज्योतिर्यज्ञेन कल्पताँ स्वर्यज्ञेन कल्पतां पृष्ठं यज्ञेन
कल्पतां यज्ञो यज्ञेन कल्पताम् । स्तोमश्च यजुश्च ऋक्
च साम च बृहच्च रथन्तरं च । स्वर्देवा अगन्मामृता
अभूम प्रजापतेः प्रजा अभूम वेट् स्वाहा ॥ १८।२९ ॥

13

Translation:—My life vitality, sight, hearing, speech, mind, soul, may each of these, through our unity and solidarity, be conducive to the welfare of all.

May the man learned in the four Vedas be able to lead us through our unity and solidarity.

May the lustre of true knowledge, the hope of final emancipation, our strength to bear the brunt of society, and our good works—each of these, through our unity and solidarity, tend to the good of all.

May our adherence to the scientific truths expounded in the Atharva-Veda, the rules of action laid down in the Yajur-Veda, the Universal principles propounded in the Rig-Veda, and the Brihat and Rathantara Hymns and the rules of spiritual discipline leading to the equilibrium of the senses and passion laid down in the Samaveda —may all these, through our unity and solidarity, be conducive to the welfare of all.

Oh ye elite, may we, entering into the feelings of each other through sincere sympathy, be good followers of our Great Leader through our life, God Almighty, free from the fear of premature death and decrepitude, and attain final emancipation even in our earthly life itself.

Paraphrase:—यज्ञेन यज्ञः कल्पताम् Considering that Most August Supreme Being to be the *raison d'etre* of one's actions, every man and woman should offer up to Him, and for Him, his or her all. This is the advice and prayer embodied in this text.

Oh Almighty God, Thy Commandment is that we all should offer up to Thee all things belonging to us. आयुः Hence our life, प्राणः vitality, चक्षुः sight, श्रोत्रम् hearing, वाक् speech, मनः mind, आत्मा soul, ब्रह्मा the erudition in Vedic lore we acquire from a preceptor well versed in the four Vedas as well as our men and women learned in the Vedas, ज्योतिः the light and heat we obtain from the sun and fire, स्वर् our means of happiness, पृष्ठम् our place—whatever gives us shelter and firmness on the earth and elsewhere as well as our endeavours towards the realisation of the four-fold ideal of your life, यज्ञः whatever good we do स्तोमः the praises we offer Thee, ऋक् च यजुः च साम च अथर्व च our Yajur-Veda, Rig-Veda, Sama-Veda and Atharva-Veda, बृहत् च रथन्तरं च the great

Rathantara Chant, we offer up to Thee. We are only Thy devotees who have taken refuge with Thee. Please dispose of us as Thou Willest. प्रजापतेः प्रजाः अभूम Thy Children we are, स्वर् अगन्म vouchsafe us the highest bliss. Grant us the happiness of sovereign imperial sway as long as we live in this world, and bestow happiness upon us even after we depart this life. देवाः अमृताः अभूम Oh great God Immortal, may we, by Thy Grace, become perfectly learned, attain final emancipation by realising Thee and always enjoy (till the end of the great night of dissolution) the supreme bliss of final Beatitude with our whole[106] being. वेट् स्वाहा Vouchsafe that we may ever busy ourselves in the observance of thy Commandments and in the endeavours to realise Thee. Thou art Immanent in our hearts. Teach us that we may speak and do only what Thou directest us to do through our consciences, and never to contradict Thy Guidance. Oh Ocean of Grace, direct Thou our life's affairs that we may be happy and victorious

wherever we be and whatever good we may do.

यस्मान्न जातः परोऽ अन्योऽ अस्ति य आविवेश भुवनानि विश्वा । प्रजापतिः प्रजया सँ रराणस्त्रीणि ज्योतीँषि सचते स षोडशी ॥ ८ । ३६ ॥ 14

यस्मात् अन्यः परः जातः न अस्ति Call that Being God greater than Whom or equal to Whom there has never been nor shall ever be hereafter. यः विश्वा भुवनानि आविवेश Who enters and completely pervades, all the places of habitation of creatures all the worlds, He Himself is the Lord of all creatures. प्रजापतिः प्रजया सं रराणः He is making all the creatures sport in His creation through the Supervision of His Divine Providence and He is Sporting with them by imparting His Protection and Guidance. त्रीणिज्योतींषिसचते He has created the three great principles of thermic energy, namely, the sun, electricity and fire, the three principal means for the discovery of all physical sciences and arts. सःषोडशी He is called the Lord of the

sixteen digits, for He has created the sixteen. They are: i. ईक्षण deliberation; ii. प्राण vitality; iii. श्रद्धा faith; iv. आकाश ether and space; v वायु dynamic energy, air; vi अग्नि fire; vii जल water; viii. पृथिवी earth; ix. इन्द्रिय the senses; x. मनस् mind; xi. अन्न victuals; xii. वीर्य prowess; xiii. तपस् observance of the law of righteousness; xiv. मन्त्र Divine Counsel (the Vedic Lore); xv. कर्म effort, motion; xvi. नाम the different spheres of existence and the names of things obtaining in them. Within these sixteen digits the whole universe is exhausted, but in God they are infinite. That man or woman who, forgetting That God, adores any other finite or imaginary being can never be happy, but must always be miserable and wretched.

स नः पितेव सूनवेऽग्ने सूपायनो भव ।
सचस्वा नः स्वस्तये ॥ ३ । २४ ॥ 15

अग्ने Oh Self-Effulgent[107] God, Lustrous with the Light of true Knowledge by Thy very Nature, सूपायनः Thou art easily accessible to Thy devotees, always bestowing

upon them the best means of happiness and the highest places in life Thou alone art our Protector from all harm. Oh Great God, Cause of our well-being, please dispel all our miseries and make our existence always blissful so that our present life may be excellent in every way. सः पिता इव नः स्वस्तये सचस्व As a kind father always sees that his offspring is happy, so do Thou always make us happy, for if we take to evil ways it will not rebound to Thy Glory. It is only by reforming his offspring that the father deserves the thanks of others and not otherwise.

विभूरसि प्रवाहणः वह्निरसि हव्यवाहनः ।
श्वात्रोऽसि प्रचेताः तुथोऽसि विश्ववेदाः ॥ ५ । ३१ ॥ 16

विभूःअसि Oh Omnipresent God, Thou art All-pervading, manifest everywhere by Thy All-encompassing Might and Splendour, and none else is such. प्रवाहणः Being Omnipresent, Thou art the Carrier through of all beings in their different courses in existence according to Thy Dispensation, and Thou art also the

Sustainer of all. वह्निःअसि Oh Self-Effulgent God Provider to all of the essential life-sap. Thou art the Conveyor, हव्यवाहन for Thou art the Extractor, Conveyor and Purveyor of all the saps necessary for life to all creatures. श्वात्रः असि Oh Supreme Soul, (by Thy nature of being ever easily accessible to the devout seeker[108a].) Thou art quickly Pervasive (even to the most hard-hearted[108a]). By Thy Nature Thou art Supreme Intelligence and the Bestower of the best understanding upon Thy devotees तुथः विश्ववेदाः असि Oh Omniscient. Thou art existent in the whole universe, accessible everywhere to Thy servants, and the Vouchsafer of great benefit to them[109a].

उशिगसि कविरङ्घारिरसि बम्भारिरवस्यूरसि
दुवस्वाञ्छुन्ध्यूरसि मार्जालीयः सम्राडसि कृशानुः
परिषद्योऽसि पवमानो नभोऽसि प्रतक्वा मृष्टोऽसि
हव्यसूदनऽ ऋतधामासि स्वर्ज्योतिः ॥ ५ । ३२ ॥ 17

Translation:—Oh Almighty God, Thou art the Poet Desired of all. Thou art the

Supplanter of the wicked Who destroys those that deprive others of their freedom. Thou art the Guardian of all Thy creatures, That serves them with all the means of happiness. Thou art the Holy Sanctifier of the sinful. Thou art the Mighty Emperor that brings all the races of man together. Thou art the Invisible Member of all our assemblies, that by Whose Presence sanctifies all our good work. Thou art He Who rejoices heartily in uniting all mankind. Thou art the Bountiful Sprinkler Who sprays all the creatures with the balm of nourishment and Thou art the Abode of the enternal Sacred Vedic Law and the Lustre of the lustrous planets and other beings.

Paraphrase:—उशिक् असि Oh Almighty God, Dear to all, Thou art of the Most Enchanting Nature for all people long to have a vision of Thee, as Thou art the Possessor of an infinity of great Attributes. **कविः** Thou art the Poet, for Thou hast Perfect Knowledge. **अङ्घारिः असि** Thou art the Foe of evil, for Thou art hostile to the sins of Thy devotees, inasmuch as Thou

destroyest all their sins. बम्भारिः Thou art the Supporter and Protector of Thy devotees and the whole universe. अवस्यूः असि Thou art always desirous of giving victuals and all necessary goods to Thy righteous devotees, दुवस्वान् and Thou art known to, and worthiest of being served by, those who are wise and righteous. शुन्ध्यूःअसि Thou art Pure by Thy Nature and the Purifier of the whole universe. मार्जालीयः None else but Thee is the Extirpator or Dispeller of sin. सम्राट् असि Thou art the Mighty Kings, of all kings, कृशानुः and Thou art the Imparter of felicity to the life of the poor and the weak. परिषद्यः असि Oh Lord, Maker of Justice, Thou art Holy, and the corporate co-operative effort of human beings is the external symbol of Thy Authority, for Thou art the Ordainer of all human assemblies, the Noble Master and Leader of such assemblies, Dear to them and their Saviour पवमानः Thou art Holy by Thy Nature, Sanctifying, and the Donor of legitimate happiness in the world only through the corporate and co-operative effort of men. Indeed, Thou

art Holy and Dear to all ! नभः असि Oh Immutable God Thou art Unperturbable like the welkin and, being the subtlest of all beings, Thy Epithet is the 'All-Enveloping.' प्रतक्वा Thou art the Knower of all, Distinguisher of true and false, and the Preserver of the evidence of the deeds of all mankind to the end that everybody should get the fruit of his or her good or evil actions and that the result of any one's actions should accrue to nobody else. मृष्टः असि Thy Nature is untainted and Thou art the Sweeper out of all evil and the Absolver of sinners from their sins हव्यसूदनः Thou art the Purifier through Nature or by human agency of air-currents by diffusing in the atmosphere material that is savoury, fragrant, preventive and curative of disease and nutritive. Hence being the Differentiator of all things (as fit or unfit for animal consumption) Thou art called the Effuser of all things useful for life. ऋतधाम असि Oh Almighty God, Thy Abode, Thy Place, is the Truth that pervades all,—Thy Truthful Nature. Thou dwellest only in real and truthful ways of

dealing and not in falsity (and deceit). स्वर् Thou art Bliss by Thy Nature and the Bestower of bliss. ज्योतिः Thou art Self-Effulgent and the Imparter of lustre to all [108]b.

समुद्रोऽसि विश्वव्यचाऽ अजोऽस्येकपादहिरसि बुध्न्यो वागस्यैन्द्रमसि सदोऽस्यृतस्य द्वारौ मा मा सन्ताप्तमध्वनामध्वपते माप्रतिर स्वस्ति मेऽस्मिन्पथि देवयाने भूयात् ॥५।३३॥ 18

समुद्रः असि Oh Lord God Almighty, by Thy Nature Thou art that Infinite Ocean in which all creatures and elements melt down and merge, so to say, the effects in the Cause, for Thou art the Efficient Cause of all विश्वव्यचाः spreading the vast expanse of the universe throwing it out of Thy Infinite Omnipotence, as if by sport. Hence Thou art called the Expander of the universe. अजः असि Thou art never born, and एकपाद् this whole universe visible, and invisible, occupies only an infinitesimal portion of Thy immeasurable physical body, the universe, for Thou art Infinite. अहिः असि There is no lowering

or demeaning of Thee under any circumstances, and बुध्न्यः Thou art the Prime Cause of the whole world of creatures, Moving and immovable, completely pervading also the vast intervening space. वाक् असि (Thou art the Original Initiator of the Vedic Speech) the First Preceptor of all scientific knowledge. Thou being by Thy Nature Infinite True Knowledge. ऐन्द्रमसि Thou art the Essence of all powerful and lustrous beings. सदः असि All the worlds—all creatures—have their *habitat* in Thee, hence, naturally, Thou art the Court in which they all transact their life's business. ऋतस्य द्वारौ मामा सन्ताप्तम् May not the two doors of Thy Temple, namely, true knowledge and righteousness, be ever closed to our utter misery, but may they always be open ajar for our easy access to Thee, The Divine King, to see Whom is to attain the bliss of final emancipation. अध्वनाम् अध्वपते Oh Master Keeper of the roads that go through the journey of life that Thou hast assigned to each, मा प्रतिर condescend to help me to complete my life's journey without any mishap अस्मि-

न्देवयाने पथि मे स्वस्ति भूयात् but vouchsafe that, travelling only by the paths frequented by the wise and righteous, we, Thy devotees, both in our mundane and supramundane affairs, may only meet with felicity, and never encounter any misery[109]b.

देवकृतस्यैनसोऽवयजनमसि मनुष्यकृतस्यैनसोऽवयजनमसि पितृकृतस्यैनसोऽवयजनमस्यात्मकृतस्यैनसोऽवयजनमस्येनसऽएनसोऽवयजनमसि । यच्चाहमेनो विद्वाँश्चकार यच्चाविद्वाँस्तस्य सर्वस्यैनसोऽवयजनमसि ॥८।१३॥ 19

देवकृतस्य एनसः अवयजनम् असि Oh God, none but Thee is the Dispeller of the evil that besets the senses of all generally, and also of that evil that in a special manner embarrasses the learned and men of great qualities. मनुष्यकृतस्य एनसः अवयजनम् असि Thou art the Destroyer of the (inclination to) sin of the ordinary run of mankind as well as पितृकृतस्य एनसः अवयजनम् असि of the wise and learned, the protectors of human society, आत्मकृतस्य एनसः अवयजनम् असि of that sin which being committed with the

assent of the soul soils her एनसः एनसः अवयजनम् असि of every sin imaginable, the greatest among great sins, for Thou art scatheless, for none of these evils have any power even to touch Thy Divine Being. Oh Merciful God, Thou alone art the Banisher of all evil that betides us. अहम् विद्वान् अविद्वान् च यत् एनः चकार तस्य सर्वस्य एनसः अवयजनम् असि Oh God, Mighty with Thy True Divine Knowledge, there is none in the world with whom I can take refuge from my evil inclinations, for Thou alone hast the power to free us from the evil effects of all the sins we may have committed knowingly or unknowingly. Release us from the grip of ignorance and all other evils and sanctify us soon.

हिरण्यगर्भः समवर्त्तताग्रे भूतस्य जातः पतिरेक आसीत्। स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषा विधेम ॥१३।४॥ 20

अग्रे हिरण्यगर्भः समवर्तत When the multifarious created universe had not as yet come into being, an Incomparable Being, the Source of all lustrous bodies like the

sun first Existed. भूतस्य सः एकः पतिः जातः आसीत् He is the Master of the whole universe, manifesting Himself as such from eternity. सः पृथिवीं उत इमां द्यां दाधार That Almighty God has created this universe from the primordial matter down to the earth and is supporting it. देवाय कस्मै हविषा विधेम All of us, every man and woman, should adore only that Almighty God, the Protecter[110] of all creatures, offering up to Him his or her soul and everything he or she possesses, and none of us should ever worship any other being, finite or imaginary. Every individual, every nation, every country, that falls into the sin of forgetting this Almighty God and takes to the adoration of any other being in His place necessarily suffers untold miseries, which is evident to all. Oh ye people, take heed therefore, and if ye wish to be happy, adore with truthfulness, in thought, word and deed, only that Almighty God. Formless and without a second, otherwise—if ye adore any other being, finite or imaginary, in His place—ye will never, never be happy.

इन्द्रो विश्वस्य राजति शन्नोऽ अस्तु द्विपदे शञ्चतुष्पदे ॥३६।८॥ 21

इन्द्रः विश्वस्य राजति Oh Almighty God, Master of all power and pelf, Thou sheddest Thy Lustre on all and revealest all, for Thou art the Sole Monarch of the whole universe, possessing all riches and power. नः द्विपदे शम् अस्तु Oh Protector of all, by Thy Grace, may there be felicity and safety for all our 'bipeds,' our offspring, relatives, friends, dependants and servants, for Thou art the Almighty Imparter of bliss शम् चतुष्पदे May there be also felicity, safety for our cows, horses, other cattle and animals. So may we be ever happy in Thy Protection.

शन्नो वातः पवताँ शन्नस्तपतु सूर्यः। शन्नः कनिक्रदद्देवः पर्जन्योऽ अभिवर्षतु ॥३६।१०॥ 22

Oh Almighty God, Controller of all, वातः नः शम् पवताम् by Thy Grace, may cooling, refreshing, perfume-laden breezes ever blow gently for us. सूर्यः नः शम् तपतु May the sun also shine so as to make us happy. देवः पर्जन्यः नः शम् कनिक्रदत् May Thy

rainclouds also thunder their pleasant roar from time to time, अभिवर्षंतु previous to pouring their happy showers of rain. So may we, worthy of Thy Grace, be ever happy.

अहानि शम्भवन्तु नः शँ् .रात्रीः प्रति धीयताम्
शन्नऽ इन्द्राग्नी भवतामवोभिः शन्नऽ इन्द्रावरुणा
रातहव्या। शन्नऽ इन्द्रापूषणा वाजसातौ शमिन्द्रासोमा
सुविताय शंयोः ॥३६।११॥ 23

Oh Master and Ordainer of all the moments of our life and all divisions of time, अहानि नः शम् भवन्तु may all the days of our life, under Thy Direction, bring us happiness रात्रीः शम् May our nights also pass in happiness. प्रति धीयताम् Oh Almighty God, do Thou keep our nights and days under Thy control in such a manner that all our time may pass in happiness. इन्द्राग्नि अवोभिः नः शम् भवताम् Oh Master of all, may Thy sun and fire be conducive to our happiness, being properly utilised in various protective and industrial processes. इन्द्रावरुणा रातहव्या नः शम् Oh Sustainer of our vitality, by Thy Impulse, may the

air, purified by disinfecting and invigoroting material burnt in Vedic sacrifices, atomised by heat and diffused in the atmosphere, and may the moon also be always conducive to our happiness. इन्द्रापूषणा वाजसातौ नः शम Oh Protector of our lives, under Thy Aegis, may we live the full span of our lives with vigorous vitality and perfect industry, standing firm in all our battles of lite, never flinching in the face of the foe. इन्द्रासोमा सुविताय शं शम्योः Oh Lord, under the dispensation of Thy Providence, may we, the ruler and the ruled, all of us attaining right understanding and such other true virtues, co-operate in the pro-duction of our wealth, and in the development of our resources, and working and living in harmony, by Thy Grace attain true happiness. Oh Lord thus wilt Thou, Our Eternal Father, seeing us, Thy children, happy, feel immensely gratified, and we also on our part will find it a great pleasure to adore Thee and fully obey Thy Commandments in our daily life.

प्रतद्वोचेदमृतं नु विद्वान्गन्धर्वो धाम बिभृतं गुहा सत्। त्रीणि पदानि निहिता गुहास्य यस्तानि वेद स पितुः पिताऽसत्॥ ३२। ९॥ 24

Oh Lord God Almighty, Thy Nature, Attributes and Deeds form the subject matter of the Vedas, philosophical and other scientific treatises, (all religious books and all systems of science and thought). अमृतम् Thou art Immortal, धाम the Abode of the emancipated souls and the Protector and Sustainer of all, गुहा बिभृतं सत् the Witness of the workings of the mind and the Seer of even the most hidden actions of man, immanent in the cavity of the heart of all. नु Now विद्वान् he who knows तत् Thee of this description, प्रवोचेत् and sincerely teaches the general public about Thee, गन्धर्वः both by practice and precept, upholding Thee in his heart as well as his actions, is deservingly called the Upholder[111] of the Supreme Being. त्रीणि पदानि Oh God, there are three spheres of the Dispensation of the Divine Providence, namely, (1) the creation of the

multifarious universe after dissolution, (2) sustenance of the created universe continuing to exist, and (3) dissolution of the whole universe after its continuance for one thousand quarters of creational cycles reducing the various created composite beings to the primordial atomic form to be maintained during an equal period of time of darkness, called the night of dissolution[112]. सः He यः who वेद knows तानि these three ways of the working of the Providence, निहिता as laid गुहा अस्य in the innermost recesses of his heart (since Thou are there—by meditating on them at least at the morning and evening prayer-time) पितुः पिता असत् is surely to be respected even by the elderly and learned, as father is respected by children, for he is the most learned even among those who are profoundly learned otherwise.

द्यौः शान्तिरन्तरिक्षँ शान्तिः पृथिवी शान्तिरापः शान्तिरोषधयः शान्तिः। वनस्पतयः शान्तिर्विश्वे देवाः शान्तिर्ब्रह्म शान्तिः सर्वँ शान्तिः शान्तिरेव शान्तिः सा मा शान्तिरेधि ॥३६।१७॥ 25

Translation:—Oh Lord God Almighty, may there be peace in the celestial regions. May there be peace on earth. May the waters be appeasing. May herbs be wholesome, and may trees and plants bring peace to all. May all beneficient beings bring peace to us May Thy Vedic Law propagate peace all through the world. May all things be a source of peace to us and let Thy Peace Itself bestow peace on all and may that Peace come to me also.

Paraphrase:—Oh God Almighty, Assuager of our tribulation, द्यौः शान्तिः may the welkin overhead beyond all the planetary bodies, by Thy Grace, be peaceful for us all—free from trouble and conducive to our happiness. अन्तरिक्षम शान्तिः May the intermediate region along with the planetary bodies in it, the atmosphere and other phenomena be peaceful for us. पृथिवी आपः ओषधयः वनस्पतयः शान्तिः May the earth with all the objects on the earth, the waters and all things therein, herbs, vegetables and cereals and all their properties trees and plants and

their products,—all these be, by Thy Grace, conducive to our well being. विश्वे देवाः शान्तिः May all the learned and wise men of the world. those portions of the Vedas that treat of the universe (through our rightly grasping and interpreting them[112]), our senses, the sun and other planets, their rays and energies, and ब्रह्म शान्तिः Thou, the Supreme Being, Oh Lord, along with Thy Vedic Lore and सर्वम् शान्तिः the whole universe of beings, subtle and gross, animate and inanimate, moving and immovable, be all by Thy Grace, always peaceful and favourable for us, conducive to our happiness. सा शान्तिः मा एधि May that Peace be for me too, so that by Thy Grace I may be quiet and contented free from the evil passion of anger and annoyance, and may all the creatures of the world also be free from these evil passions.

नमः शम्भवाय च मयोभवाय च नमः शङ्कराय च मयस्कराय च। नमः शिवाय च शिवतराय च ॥१६।४१॥ 26

Oh Almighty God, Blissful by Thy Nature and Maker of our bliss, नमः शम्भवाय the highest bliss that accrues after emancipation is Thy distinguishing feature and Thou art the Donor of such bliss also. Hence accept our obeisance. च मयोभवाय Thou art the Giver of legitimate worldly happiness to us, hence we offer our obeisance to Thee. च नमः शङ्कराय None but Thee is the Bringer of Peace to Thy creatures, च मयस्कराय and none but Thee is the Giver of Peace to our senses, vitalities, and souls. Hence please accept our obeisance. च शिवाय च शिवतराय नमः Thou art Auspicious, Perfect Goodness, Supreme Felicity by Thy Nature and Donor of Felicity; accept our repeated obeisance[113]. That devotee who, with sincerity and faith, adores God and offers Him obeisance, himself or herself becomes auspicious.

भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभि-
र्यजत्राः । स्थिरैरङ्गैस्तुष्टुवाँ सस्तनूभिर्व्यशेमहि देव-
हितं यदायुः ॥ २५ । २१ ॥

देवाः Oh Almighty God and ye learned and wise men our leaders, कर्णेभिः भद्रं शृणुयाम may we always hear with our ears only what is auspicious, and never what is inauspicious. यजत्राः Oh August God, oh performers of great and philanthropic works—Vedic sacrifices, अक्षभिः भद्रं पश्येम may we see with our eyes only what is happy and edifying, (and never what is contray to this)[112]. Oh Almighty God, Lord of the universe, oh ye people, स्थिरैः अङ्गैः तनूभिः तुष्टुवांसः may our senses and limbs and all the parts[114] of our bodies be stable and strong with which we may always unstintedly work for the glorification of God and the observance of His Commandments (and for the welfare and edification of the people at large)[112]. यत् देवहितं आयुः व्यशेमहि So may we with our souls, bodies and senses, all sound enjoy the full span of life—the full age of the learned and wise—replete with felicity for ourselves and benevolence for others. Oh Lord, keep us always happy.

ब्रह्म जज्ञानं प्रथमं पुरस्ताद्विसीमतः सुरुचो वेन आवः। स बुध्न्या उपमा अस्य विष्ठाः सतश्च योनिमसतश्च विवः ॥१३।३॥ • 28

ब्रह्म Oh Almighty God, Thou art the Greatest of great beings, and there is none greater than, or equal to Thee. जज्ञानम् Thou art pervading—manifest in—the whole universe. प्रथमम् Thou alone art the First—Prime—Cause of the world. सीमतः The sun and other celestial bodies have their orbital limits prescribed सुरुचः and themselves fully illuminated by Thee alone. पुरस्तात् which after first creating Thou supportest by Thyself, विश्वावः taking each of them severally in its own course according to Thy incomprehensible dispensation. वेनः Thy Divine Ken is unlimited, and as Thou art Infinite Bliss by Thy Nature there is no one in the universe that does not earnestly long for Thee, but all crave for union with Thee. Thou art the Protector of all creatures in every way, and, oh Great God, विवः Thou assignest बुध्न्या their respective relations of space

etc., to each of the cardinal points in the intermediate and other regions, अस्य उपमाः बिष्ठ which are used as 'norms' in all our daily transactions in as much as they are the *habitat* of this multifarious creation. सतः च असतः च योनिम् The Vedic Lore and all the learned and wise say that Thou art the Source of the vast visible creation as well as of its material cause, the subtle primordial matter imperceptible to our[115] senses. Hence, Thou art the Father and the Mother of all the world and our Most Desirable Adorable Deity.

सुमित्रिया न आप ओषधयः सन्तु दुर्मित्रिया-
स्तस्मै सन्तु। योऽस्मान्द्वेष्टि यञ्च वयं द्विष्मः ॥
३६।२३ ॥ 29

Oh. Most Gracious and Kindest God, Befriender of all, by Thy Grace, आपः may the natural vital force and water, ओषधयः and useful knowledge and medicinal herbs नः सुमित्रियाः सन्तु be always favourable to us and never unfavourable. यः अस्मान्द्वेष्टि यं च वयं द्विष्मः तस्मै दुर्मित्रियाः सन्तु May they be unfavourable to him who bears unjust

and undeserving hostility to us and whom we rightly and sincerely dislike. May the things created by Thee be harmful only to him who deals unrighteously, so that he may not troule us, Thy righteous devotees, and that we may always happy.

य इमा बिश्वा भुवनानि जुह्वदृषिर्होता न्यसीदत्
पिता नः। सऽआशिषा द्रविणमिच्छमानः प्रथमच्छ-
दवराँ ऽ आविवेश ॥१७।१७॥ 30

होता None but God is the Donor to everybody his or her share at the time of creation, and the Receiver back into Himself of everything at the time of dissolution. ऋषि The Omniscient God जुह्वत् sacrifices—merges into Himself His Causal Omnipotence विश्वाभुवनानि all the worlds at the time of dissolution, न्यसीदत् but He Himself alway remains unchanged. नः पिता He is Our Father. इच्छमानः When He wishes again द्रविणम् to fashion the composite material universe. सः आशिषा He, without effort, calls the whole world into being by the power of His Omnipotence, प्रथमच्छत् overshadowing with His

Infinite Almighty Providence the multifarious creation composed of moving and immovable beings when it has become a fact. अवरान् आविवेश He then pervades the whole universe by His Immanence in every entity in the creation, completely enveloping the whole world on all sides. Only that God is Our Divine Father. Any man or woman who, forgetting that God, takes to the adoration of any idol carved out of wood or stone is a base ingrate, and a mortal sinner. Misery throughout his or her life is the only guesdon such a one deserves. But that man or moman who always obeys the Commandments of this Most Compassionate God will always enjoy perfect happiness.

इषे पिन्वस्वोर्जे पिन्वस्व ब्रह्मणे पिन्वस्व क्षत्राय पिन्वस्व द्यावापृथिवीभ्यां पिन्वस्व। धर्मासि सुधर्मा मेन्यस्मे नृम्णानि धारय ब्रह्म धारय क्षत्रं धारय विशं धारय ॥३८। १४॥

Oh God, Bestower of all happiness, पिन्वस्व vouchsafe us the wisdom that we may nourish ourselves इषे with food that

is excellent in every way. Save us from indigestion that we may suffer no ills arising therefrom, and grant also that we may never suffer for lack of food. Oh Source of Supreme Strength, पिन्वस्व strengthen us ऊर्जे that we may do deeds of great prowess. Oh Origin of the Vedic Lores, पिन्वस्व graciously equip us always with the requisite clarity of understanding and other[116] qualifications, ब्रह्मणे that we may rightly grasp Thy Vedic Thachings and propagate them in the true spirit. Oh Supreme Being, Greatest King among all rulers, पिन्वस्व stimulate us with appropriate courage, fortitude, moral goodness, courtesy, prowess, strength of body and mind and such other virtues क्षत्राय that we may be independent and enjoy sovereign imperial sway. May no foreigners come to our country to rule over us, and may we never lose[117] our political independence and become enslaved to foreigners. Oh Lord of heavens and earth, पिन्वस्व vouchsafe us the ability द्यावापृथिवीभ्याम् both to earn and enjoy legitimate worldly happiness, and to have a foretaste of the

supreme bliss of final emancipation in this earthly life itself. सुधर्म Oh Most Righteous God, असि Thou art धर्म the Maker of righteousness, and Righteousness Itself by Thy Nature. Be gracious to make us also righteous like Thyself. अमेनि Thou art bereft of animosity. Make us also free from animosity like Thyself. धारय Oh Lord, graciously bestow अस्मे upon us नृम्णानि abundance of riches consisting of good and useful knowledge diligence and other virtues, elephants, horses, cows, and other cattle and animals, gold, silver, and other metals, diamonds and other precious stones, independence in our own country, freedom to visit other countries and efficiency to manage our own country's political administration, men and women of excellence for our offspring, relatives, friends, dependants, servants and neighbours, so that we may never suffer for lack of anything. Oh Master of all, धारय be pleased to provide for our body-politic men and women distinguished with ब्रह्म perfect learning and other[118] such virtues, क्षत्रम् good education, training in the use of war

weapons and in the administration of the country, विशम् education of a general nature training in industries, clear intellect and cool head in business, wealth and means of life with perfect diligence to acquire and hoard them for the welfare of the general public, sufficient education of a general nature. good health and corporal strength readiness to do the humblest sort of work for the upkeep of society—readiness to serve others, all infused with the love of their country and prepared to die for it—may there never be lack of such in our society, kingdom, nation, country Do Thou Thyself produce and support all these for us, so that by Thy Grace our prosperity may ever continue unimpaired.

किंऽस्विदासीदधिष्ठानमारम्भणं कतमत्स्वित्कथासीत्।
यतो भूमिं जनयन्विश्वकर्मा विद्यामौर्णोन्महिना विश्वचक्षाः
॥१७।१८॥ 32

This text contains a dialogue. किंस्वित् What आसीत् is अधिष्ठानम् the support of this world? कतमत् What is आरम्भणम् its

cause and who is its maker? कथा In what manner आसीत् is it the cause of this world, and in what manner is he the author of it? What is the support of God Who creates it? What is efficient cause or means with which the world is made and with which God has made it? The following are the answers to these questions. यतः Of Whom this world is the work, विश्वकर्मा that Almighty God, the Maker of the universe, महिना has fashioned it out of His own Infinite Omnipotence. He Himself is the support of this world, its efficient cause and the means of its making and all. जनयन Producing the world containing living beings and all out of His Infinite Omnipotence—द्याम् from the heavens भूमिम् down to the earth in the proper manner - वि और्णोत् He keeps the whole overshadowed by His Divine Providence. God's support, efficient cause and instrument, is He Himself and nothing else. He creates, protects and supports all, and is All-bliss. What else can we say of Him? विश्वचक्षाः Well He is the Seer of the universe. How can any man or woman who, forgetting this

Almighty God, takes refuge with some finite or imaginary being escape from getting drowned in the sea of miseries?

तनूपाऽ अग्नेऽसि तन्वं मे पाह्यायुर्दाऽ अग्नेऽस्यायुर्मे देहि वर्चोदाऽ अग्नेऽसि वर्चो मे देहि।
अग्ने यन्मे तन्वाऽ ऊनं तन्मऽ आपृण ॥३।१७॥ 33

अग्ने Oh Effulgent God, असि Thou art तनूपाः the Protector of our corporal life. पाहि Be gracious to protect मे my तन्वम् body. अग्ने Oh Effulgent God, Almighty Physician, असि Thou art आयुर्दाः the Donor and Advancer of our earthly existence. देहि Please give मे me आयुः to live in the worthiest manner the full span of life attended with all happiness अग्ने Oh God, Effulgent with Infinite Lustre of Divine Wisdom, असि Thou art वर्चोदाः the Giver of the lustre of wisdom—true knowledge. देहि Please give मे me वर्चः the most excellent light of true knowledge. अग्ने Oh Effulgent God affording us protection of body etc. in this manner, keep us always happy, and यत् whatever ऊनम् deficiency मे तन्वाः there may be in my body

आपृण do Thou supply तत् that मे for me. May there be no lack of joy or of anything of excellence for us. Oh God, it would redound to Thy Glory only when we Thy sons live in great happiness. When little children desire to have something big or small which can make them rejoice, or when they wish to derive pleasure in some other way, to whom else can they go but to their father or mother? Thou art Our Almighty Father, of all donors the Most Competent to give us riches and wealth. Hence we come to Thee, for to no one else can we go.

विश्वतश्चक्षुरुत विश्वतोमुखो विश्वतो बाहुरुत विश्वतस्पात्। सं बाहुभ्यां धमति सं पतत्रैर्द्यावाभूमी जनयन्देवऽ एकः ॥१७।१९॥ 34

विश्वतश्चक्षुः His Eyes are over the whole world—there is nothing invisible to Him. उत In the same manner विश्वतोमुखः His Mouth is everywhere, विश्वतोबाहुः His Arms are everywhere, विश्वस्पात् His Feet everywhere, and His Ears and other Senses and

Organs also are everywhere—all over the world, that is, He is the Seer, Speaker, Supporter of all and He, the Almighty God, is Omnipresent (and Omnipotent). Only that man or woman who fears and reveres Him will live a righteous life and none else. देवः That Almighty God, the Maker of the uuiverse is एकः One without a second, जनयन् creating the whole world द्यावाभूमी from the heavens down to the earth. The Just and Merciful God, the Father of the universe, सम् धमति makes every disembodied soul to be born again and every embodied soul to die as it may be fitting in each case, giving all souls without partiality बाहुभ्याम् and by means of His two Arms of infinite strength and prowess, पतत्रैः fully to enjoy the happiness or misery that falls to the lot of each strictly in accordance with the good or evil deeds done by each in his or her past life. No man or woman should have any faith in any but that Formless, Unborn, Infinite, All-powerful, Just and Merciful God. Only He is Our Most Desired Deity, Worthy of being entreated

and adored. Only from Him shall we secure bliss and from no one else.

भूर्भुवः स्वः सुप्रजाः प्रजाभिः स्याᳩ सुवीरो
वीरैः सुपोषः पोषैः। नर्य प्रजां मे पाहि शꣳस्य
पशुन्मे पाह्यथर्य पितुं मे पाहि ॥३।३७॥ 35

Oh Almighty God, Author of all that is auspicious, भूः Thou art ever Existent, भुवः Thou art the Maker of the universal dynamic energy, and other natural forces and phenomena, स्वर् and the Creator of those spheres of existence in which happiness superabounds. We beseech Thee, give us the happiness of all the three[119] spheres of existence. Oh Master of all, सुप्रजाः may I, by Thy Grace, have an excellent family प्रजाभिः with worthy sons, daughters, and kinsmen, सुवीरः and being at the head of a picked army, वीरैः of seasoned, valiant soldiers, always come out victorious on the battle-field. Oh Great Bestower of vigour, सुपोषः vouchsafe that I may be well strengthened and fortified पोषैः with good education and true knowledge, the use of Soma and

other invigorating herbs, good nourishing diet wealth in the form of gold and other precious metals, and other possessions, and sound health. नर्य Oh wellwisher of men पाहि protect मे my प्रजाम् people. शंस्य Oh Lord, Ever Worthy of praise, पाहि have a care मे of my पशून् dumb animals, elephants, horses, cows and other cattle and animals. अथर्य Oh Omnipresent God, पाहि protect Thou मे my पितुम् victuals. Oh Fount of Mercy, give us an abundance of all that we need in life and keep us ever happy[120].

किꣳस्विद्वनं कऽउ स वृक्षऽआस यतो
द्यावापृथिवी निष्टतक्षुः । मनीषिणो मनसा पृच्छतेदु
तद्यदध्यतिष्ठद्भुवनानि धारयन् ॥१८।२०॥ 36

This text embodies a dialogue. A carpenter gets wood of trees from the forest, shapes it, and by various means and methods manufactures out of it different articles of furniture किंस्वित् Now where is वनम् the forest, उ and कः what आस is वृक्षः the tree यतः from which the Almighty Carpenter has hewn

out द्यावापृथिवी this heaven and earth and other worlds? निष्टतक्षुः The Almighty God has fashioned this earth, the middling sphere of existence in which happiness and unhappiness are allowed together, the heaven,—so called in common parlance—a sphere of existence superabounding with happiness allotted to embodied souls as a result of their past actions, and hell,—also a popular epithet—that last and lowest sphere of existence in which there is unalloyed misery for the castigation of those embodied souls the fruit of whose evil actions has now to be enjoyed by them. from the primordial atomic matter, and this therefore is the forest as well as the tree—the material cause—from which the multifarious universe is created. मनीषिणः Oh learned men, इत् indeed मनसा you should, with a sincere mind पृच्छत् enquire उ and try to know decisively तत् about That Supreme Being यत् who, having created भुवनानि the worlds, धारयन् supervises and supports all of them. Only by knowing and realising Him can human beings

attain felicity and not otherwise[121].

तच्चक्षुर्देवहितं पुरस्ताच्छुक्रमुच्चरत् । पश्येम शरदः शतं जीवेम शरदः शतꣳ शृणुयाम शरदः शतं प्र ब्रवाम शरदः शतमदीनाः स्याम शरदः शतं भूयश्च शरदः शतात् ॥३६।२४॥ 37

तत् That Supreme Being चक्षुः is Intelligence and the Seer of all. देवहितम् He is the Donor of legitimate material happiness for our senses and limbs, and of the supreme bliss of final emancipation to those of us who are the possessors[122] of right knowledge. पुरस्तात् He is the First Cause of all and He exists from before the creation of the universe. शुक्रम् He is Holy by His Nature and has the power to make all. उच्चरत् He exists in His Beatific State unchanged even after the dissolution of the universe. Only by His Grace can we expect to have a good life, पश्येम seeing with perfect eyesight His wonderful universe शतम् for a hundred शरदः winters—years—that is to say, the full[123] span of human life, जीवेम

living righteously[124] शरद: शतम् for a hundred years, शृणुयाम listening to the teaching of His Vidic Word शरद: शतम् for a hundred years, प्रब्रवाम discoursing on His Fedic Word to the willing and deserving शरद: शतम् for a hundred years, and otherwise devoting our time to useful and righteous pursuits, अदीना: स्याम without demeaning ourselves by the loss of spiritual, moral, economical and political freedom शरद: शतम् for a hundred years, that is, may He grant us right knowledge about Himself, His Vedic Word and the universe, a clear understanding, valour and prowess with sound, healthy senses and bodies for the full span of a hundred years. भूय: च But even if we happen to live for more than शरद: शतम् a hundred years by His Grace, we should beseech Him to vouchsafe us to live in the same manner, seeing, busying ourselves, hearing, and learning and teaching, in perfect spiritual, moral, economical and political freedom[125].

या ते धामानि परमाणि यावमा या मध्यमा विश्व-
कर्मन्नुतेमा । शिक्षा सखिभ्यो हविषि स्वधावः स्वयं
यजस्व तन्वं वृधानः । १७ । २१ ॥ 38

विश्वकर्मन् Oh Almighty God, Ordainer and Maker of all शिक्ष condescend to teach us all about इमा those धामानि spheres of existence या which परमाणि are the highest, मध्यमा middling, and अवमा the lowest ते which Thou hast created सखिभ्यः as a friend tells his friend even the most secret things about him. Thus coming to possess right knowledge, हविषि we shall become proficient in our daily transactions with others concerning these spheres of existence. स्वधावः Oh Thou Who hast all Thy Powers of Omnipotence within Thy own Self, वृधानः Thou art the Promoter तन्वम् of all our corporal and other affairs. स्वयम Do Thou Thyself, therefore, यजस्व dispose of all our matters regarding the honouring the learned, providing conveniences and means of happiness to the righteous, and the imparting of useful knowledge and

other good things to the deserving. We beseech Thee, Oh God, grant us generously, of Thy own accord, all things that would fetch us happiness, for we, of ourselves, are altogether powerless to satisfy Thee in any way. We cannot at all conduct ourselves in a manner conformable to Thy Divine Commandments, but as Thou art the Saviour of the fallen and lowly, we fully hope that Thou wilt cast Thy 'Glance' of Mercy on us and make us happy.

यन्मे छिद्रं चक्षुषो हृदयस्य कनसो वातितृण्णं
बृहस्पतिर्मे तद्दधातु शन्नो भवतु.भुवनस्य यस्पतिः ॥
॥ ३६ । २ ॥ 39

Oh Almighty God, Rectifier of all disorders, यत् whatever छिद्रम् loophole in the form of the weakness, inordinate attraction of our repulsiou from its object, fickleness, obtuseness and such other blemishes, मे of my चक्षुषः sight, हृदयस्य heart (vital energy, soul). मनसः mind (reasoning, and discriminative faculties, and memory and all the senses and limbs

of my person), अतितृण्णम् grown very noisome may be inconveniencing me, दधातु do Thou remove that and Thyself support मे me that I may stand firm in truth and righteousness. For Thou art बृहस्पति the Master of all great beings, Oh Lord, and having regard to Thy own greatness Thou wilt surely accomplish this great thing, so that we all may devote ourselves entirely to Thy adoration and the observation of Thy Commandments. So condescend to close all my loopholes Thyself. We repeatedly entreat Thee, यः Who पतिः art the Master भुवनस्य of the whole universe, that Thou mayest cast a glance of mercy upon us नः so that all the days of our life भवतु may be शम् peaceful and happy. Oh Great God, there is none but Thee Who can do what is conducive to our welfare. All our hopes are centred in Thee, and we have no doubts that Thou wilt fulfil them.

विश्वकर्मा विमना आद्विहाया धाता विधाता परमोत सन्दृक् । तेषामिष्टानि समिषा मदन्ति यत्रा सप्तऽऋषीन्पर एकमाहुः ॥ १७ । २६ ॥

Oh Omniscient God, Creator of all, विश्वकर्मा Thou art He Whose work the vast multifarious universe is विमना and Whose infinite Mind is replete with infinitely varied knowledge. आत् विहाया: Who is All-pervasive like space and the immutable and imperturbable Support of all. विधाता He is the Maker and Differentiator of each individual of every species in the vast universe धाता and the Sustainer of them all. उतपरम: Though being the Greatest of all beings सन्दृक् He is the Overseer of the good or evil deeds of all, Who takes careful note of each little thing concerning every individual. तेषाम None but those men and women who have faith in This Almighty God are devoted to Him and adore Him, and who do not in the least offer divine worship to any other being enjoy इष्टानि all the happiness they desire. The Almighty God keeps His devotees happy, सम् मदन्ति and those who are devoted to Him ever fully enjoy इषा to their heart's content the supreme bliss of union with Him and

never succumb to any misery. आहुः The learned should teach that एकम् the Almighty God is One without a second. यत्र That Supreme Being in Whose Omnipotent Providence सप्त ऋषीन् the seven forces that energise all beings in the universe, namely, the five vital energies, the mind and the soul, remain in the 'causal' state at the time of the dissolution of the creation, परे Himself continues in His Most Beatific Blissful state at the time of creation of the universe, during the continuance of it, as well as its dissolution in the end. Only by adoring Him can we hope to be always happy.

चतुःस्रक्तिर्नाभिर्ऋतस्य सप्रथाः स नो विश्वायुः सप्रथाः ।
स नः सर्वायुः सप्रथाः अप द्वेषो अपह्वरोऽन्यव्रतस्य
सश्चिम ॥ ३८ । २० ॥ 41

Oh Divine Physician, Exterminator of all our ills, चतुः स्रक्तिः may the muman body with its four stages of life, नाभिः a bundle of nerves, veins, arteries, muscles, and glands ऋतस्य through which course nervine energy, lymph, blood and other

matter to energise it,—the abode of health if taken proper care of through right knowledge of its inner working, become for us सप्रथाः a vast field of happiness by Thy Grace. सः So विश्वायुः may the period of the life of every being in the universe सप्रथाः expand to its fullest extent नः for us by Thy Grace. Thou art Infinitely Great by Thy Omnipotence, so सप्रथाः expand सर्वायुः our life entirely with the full quota of happiness नः falling to our share by Thy Dispensation. Oh Thou Whose Nature is Peace, अप rid us of द्वेषः all animosity, अप rid us of ह्वरः all perturbation. Grant us Thy Grace that we may never pay the least Divine honour to any but Thee, and also pay no heed to anything contrary to Thy Commandments. This is our solemn vow, अन्यव्रतस्य and anything against this we will not consider worth our while, सश्चिम but we will always adore Thee and Thee alone. This is our firm resolve, vouchsafe us the strength to keep it.

यो नः पिता जनिता यो विधाता धामानि वेद भुवनानि
विश्वा । यो देवानां नामधाऽएकऽएव तꣳ सम्प्रश्नं भुवना
यन्त्यन्या ॥ १७ । १७ ॥ 42

Oh ye devotees. यः He Who is नः our पिता Father, that is, Who always protects us, जनिता Our Parent, that is, Who produces or creates us, विधाता Our Dispenser, that is, Who accomplishes the allotment of the supreme bliss of final emancipation and earthly happiness according to the deserts of each one of us, वेद He Who knows each one विश्वा of all भुवनानि the worlds—spheres of existence—धाम with the position and place of each, and He Who also Personally abides in each individual being, and नामध्य: He Who is the Assigner of the name, place and function देवानाम् of the sun and other celestial bodies एकः is the One Supreme Being एव alone, and none else. We must not have any doubt that He is our Master and Father. अन्या All other भुवना beings, all the Vedas, philosophical and scientific systems, and all learned men, यन्ति proceed fully सम्प्रश्नम्

to enquire तम् about Him alone. For, the end of human life is the attainment of true and decisive knowledge of God, His nature, attribute and deeds, of the universe created by Him and of His Commandments. The four ideals of human life, namely, the practice of righteousness, the acquisition of wealth and means of life by legitimate ways, and the attainment of final emancipation can be accomplished only through Him. Hence every devotee should dedicate to Him his or her body, mind, soul, and all that he or she has, and spare no pains in achieving these ends with the help of God.

यज्जाग्रतो दूरमुदैति दैवं तदु सुप्तस्य तथैवैति ।
दूरङ्गमं ज्योतिषां ज्योतिरेकं तन्मे मनः शिवसङ्कल्प-
मस्तु ॥ ३४ । १ ॥ 43

Oh Almighty God Who removest all obstacles from our way of practising righteousness तत् may that मनः mind मे of mine, which is a gift from Thee, अस्तु be by Thy Grace, always शिवसङ्कल्पम् the receptacle of righteous and auspicious

resolves, and never of anything, that is contrary to righteousness. Let me ponder over the nature of this great instrument Thou hast given me. जाग्रत: In man's waking state तथाएत्र as well as, surely सुप्तस्य while he is sleeping, उ his mind उतूऐति flies दूरम farther and farther, दूरङ्गमम it is its nature to wander far. ज्योति: It is the illuminator ज्योतिषाम even of fire, the sun and other lustrous planets, the ears and other senses, which are themselves the illuminators of other objects. Without it man can receive no enlightenment on any subject. एकम It is unique and great, but fickle, extremely fleet but uncontrollable. Oh Lord, only by Thy Grace can it become firm, pure, righteous and replete with true knowledge. तत This great and incomparable instrument Thou hast bestowed upon us to know the past, present and future by, is entirely in Thy control, (for we cannot subdue such a powerful thing). Please condescend to subject it to our control so that we may never go wrong in our life's transactions and fall in sin, but may always live righteously,

attain true knowledge, and be ever devoted to Thee.

न तं विदाथ य इमा जजानान्यद्युष्माकमन्तरं बभूव। नीहारेण प्रावृता जल्प्या चासुतृप उक्थशासश्चरन्ति ॥ १७। ३१ ॥ 44

Oh ye people at large, most of you न do not विदाथ know तम् Him यः Who जजान has produced इमा all these worlds—these beings we see—the Almighty God Whose work this universe is. Hence it is that प्रावृताः being enveloped नीहारेण with the mist of ignorance जल्प्यः you vociferate your false and atheistic opinions, which conduct will fetch you only misery and not happiness. असुतृपः You are over head and ears in the avocation of satisfying the selfish cravings of your animal life. उक्थशासः Only for the enjoyment of sensual pleasures you are perpetrating deeds quite opposite to Vedic teachings, चरन्ति conducting yourselves in a manner altogether in contravention of the Commandments of the Almighty and Just God, the Supreme Being Who has created all these

worlds, these beings, including ourselves. Hence, surely, you do not know Him.

Are not the souls and the Supreme Being identical? अन्यत् युष्माक अन्तरं बभूव Neither by reason nor according to the teachings of the Vedas can the identity of the souls and the Supreme Being be established for they are already acknowledged to be different. The soul is beset with ignorance and such other blemishes, whereas the Supreme is not. Hence the souls and the Supreme Being can never be identical now. They were never identical in the past nor will they ever be in the future. However, between the souls and the Supreme Being there exists the relation of the pervaded and the Pervader, the supported and the Supporter, the Server and the served, the produced and the Producer, etc. It is not reasonable for any man or woman to consider the souls and the Supreme Being to be one and the same.

भगऽ एव भगवाँ २। अस्तु देवास्तेन वयं भगवन्तः
स्याम। तं त्वा भग सर्व्ऽइज्जोहवीति स नो भग
पुरऽएता भवेह ॥ ३४। ३८॥ 45

Oh Master of all, Supreme Ruler of great kings, भगः by Thy Nature Thou art Supreme Power, hence Thou art Majestic. देवाः Oh ye learned and wise, तेन एव only through that Majestic and Almighty God propitiated by our efforts, वयम् can we स्याम hope to become भगवन्तः possessors of supreme power. भग Oh Majestic God, सर्वइत the whole world जोहवीत is extremely desirous to realise त्वा Thee तम् of this description, for what unfortunate man can there be who does not like to have access to Thee? भग Oh Majestic God भव mayest Thou be पुरः एता accessible to us even before we are aware of it, and once having attained Thee, may we never again lose Thee or the supreme power bestowed upon us by Thee. इह Mayest Thou grant us of Thy own accord in this very life supreme power (including the bliss of final emancipation), for, in the next embodied

existence, if there must be such any more, we shall have fruits to enjoy appropriate to it. Anyhow, if such be Thy Will, vouchsafe that we may be ever devoted to Thee.

गणानां त्वा गणपतिꣳ हवामहे प्रियाणां त्वा
प्रियपतिꣳ हवामहे निधीनां त्वा निधिपतिꣳ
हवामहे वसो मम । आहमजानि गर्भधमा त्वमजासि
गर्भधम् ॥ २३ । १९ ॥ 46

Oh Lord of hosts. गणानाम् Thou art the Master of my hosts,—all the associations of men I am concerned with, and therefore हवामहे we call त्वा Thee गणपतिम् the Lord of hosts. प्रियाणाम् As Thou art the Protector of all the dear ones who work for us and the things that are dear to us, हवामहे we call त्वा Thee प्रियपतिम् the Protector of all that is dear to us निधीनाम् As Thou art the Keeper of all our dear treasures, हवामहे we call त्वा Thee निधिपतिम् the Custodian of our treasures. वसो Oh Dispenser of all that we need in life गर्भधम् I know that Thou art Sustainer and

Nourisher of that Primordial Energy from which, as the child from the womb of the mother, is produced this whole universe. That Womb of Thine, the Source of all, is Thy Omnipotence, the Supporter and Protector of the whole world. This world composed of animate creatures and other beings comes into and goes out of its composite existence frequently, आ but असि Thou art अज: ever Unborn and Immortal, by Thy very Nature. अहम् May I अजानि fling afar from me, by Thy Grace, मम all my unrighteousness, ignorance and evil inclinations, गर्भधम् the source of all our miseries. ह्वयामहे All of us Thy devotees vie with each other in our efforts to attain Thee. So be Thou soon accessible to us now, for we cannot brook delay. Wert Thou to delay now even in the least in allowing us to realise Thee, it is certain, we shall never realise Thee. (Hence, Oh Lord have mercy on us and allow us to attain Thee, Thyself preparing us therefor.)

अग्ने व्रतपते व्रतं चरिष्यामि तच्छकेयं तन्मे राध्यताम्। इदमहमनृतात्सत्यमुपैमि ॥ १ । ५ ॥ 47

अग्ने Oh Self-Effulgent, Almighty God, Whose Nature is Absolute Being, Absolute Intelligence and Absolute Bliss, अहम् I (or we) now enter upon, and wish to carry to a successful issue, व्रतम् this solemn vow of

(1) the Vedic studentship, residing in, and under the aegis of, this academy faithfully observing its rules and regulations, sincerely regulating my life observing purity and continency of both body and mind all the days of my life, obeying the rector and the tutors of this institution;

(2) the Vedic householder, faithfully observing the rules and regulations thereof, sincerely regulating my life, observing purity and continency of body as well as mind, all the days of my life, living, as a good husband and father (or as a good wife and mother) bringing up a family of worthy children, a life useful to our neighbours, society, realm and country;

(3) the Vedic hermit to live in seclusion and devote all my (or our) time to Vedic study, practice of spiritual exercises

and spiritual instruction of others, renouncing all my (or our) family ties and all concern with worldly affairs;

(4) the Vedic monk (or nun) to live a life of total self-abnegation devoting all my time to Vedic study, devotional exercises, and spiritual awakening and guidance of the people at large, to the total exclusion of all worldly concerns and avocations.

(5) the office of the Rector of this academy living among its inmates as a father (or mother) in a family, to manage and superintend its affairs, supervise the studies, maintain perfect discipline among the staff and students and have full regard for the corporal, mental and spiritual welfare and advancement of all.

(6) the office of the Professor of Vedic Lore to teach and guide the students in the studies of the Vedas;

(7) the office of the Abbot (or Abbess) of this monastery of monks (or nuns) living among the inmates as a father (or a mother) in a family, to manage and superintend all its affairs, to have a

sincere care for the corporal, mental and spiritual needs of the inmates, to lead them in the path of truth according to Thy Vedic Law and to keep alive among them the spirit necessary for Vedic study and enquiry and research into Vedic literature;

(8) a patient undergoing medical treatment according to the Vedic Medical science;

(9) undergoing a fast (or penance) fully in conformity with Thy Vedic teachings for the expiation of my indiscretions and for improving myself;

(10) undertaking this work according to the conditions stipulated.

व्रतपते Oh Originator, Promoter and Protector of all our vows involving adherence to truthfulness in thought, word, and deed, तत् शकेयम् vouchsafe that I may be able to carry this vow to a successfulissue तत् मे राध्यताम् and may it be, by Thy Grace, fully conducive to my spiritual, moral and corporal welfare. Grant me the grace, Oh Lord, इदम् that by the observ-

ance of this solemn vow, अहम् I अनृतात् may give up all untruth, all attachment to the false and impermanent things of the world, including my own body and उपएमि and attain and be firmly established सत्यम् in Thy everlasting Vedic truth and remain a sincere, righteous and virtuous devotee of Thine, becoming:

(1) a worthy acholar of the Vedas able to interpret the Vedic Lore in the right manner to the people at large;

(2) a worthy householder, a good husband and a good father (or a good wife and a good mother) bringing up a family of worthy children and living a life useful in every way to my neighbours, society, realm and country, till our children grow up and till we see the faces of grandchildren if so Thou wish;

(3) a true hermit (or hermits) living in seclusion and devoting all my (or our) time to Vedic study, spiritual exercises and spiritual instruction of others;

(4) a true monk (or nun) renouncing all my earthly ties, giving up all my

possessions, and living a life of tota self adnegation devoting all my time to Vedic study, devotional exercises and the spiritual guidance and awakening of the public to the total exclusion of all wordly concerns and avocations, remaining, at any one place or touring all over the country as need be without acknowledging, allegience to any human authority but to Thee alone and without accepting any pecuniary gifts or remuneration,

(5) a good rector of this academy living among the inmates as a father (or a mother) among the family managing the affairs of this institution in a worthy manner supervising the studies, maintaining perfect discipline among the staff and students and having full regard for the corporal mental and spiritual welfare and advancement of all,

(6) a good professor of the Vedic Lore teaching and guiding the students in the right manner to impress upon their minds that the Vedas are Thy Eternal Revealed Lore and as such, teach only

what is good and useful to humanity and what is entirely, unreservedly, and absolutely in keeping with the principles of reasoning rightly applied, with the eternal law of morality and the laws of the physical sciences,

(7) a good abbot [or abbess] of this monastery of monks (or nuns living in the community as a father (or mother) in a family, managing and superintending all its affairs having a sincere care for the corporal, mental and spiritual needs of the inmates leading them in the path of truth according to Thy Vedic Law, and keeping the spirit necessary for the study of the Vedas and enquiry and research into Vedic literature, alive among them,

(8) a good observer of all the conditions necessary to undergo medical treatment in order to attain complete cure,

(9) a good observer of all the conditions necessary for undergoing this fast (or penance) for my own expiation,

(10) a worthy party to this contract carefully carrying out all its terms and accomplishing the work faithfully[126].

यऽआत्मदा बलदा यस्य विश्वऽ उपासते प्रशिषं यस्य देवाः। यस्यच्छायामृतं यस्य मृत्युः कस्मै देवाय हविषा विधेम ॥ २५ । १३ ॥ 48

आत्मदा : Oh people, The Almighty God Who bestows upon His devotees His own Self, the soul, the true knowledge of both and of all, vital energy and life, बलदाः strength of three types, namely the mental strength of the possession of true knowledge, the strength of limbs—the soundness, and clarity of perception, of hearing, etc., the strength of body, that is, the robustness of muscle, and the firmness of limbs and the joints, the purity and potency of *vis virile* or *vis muliebre*, यस्य Whose प्रशिषम् Commandments as exhibited in the eternal laws of nature and the irrefragable, everlasting moral law. विश्वे the whole universe, all देवाः the wise and the learned, the saint and the scholar, the intelligent as well as the fool, the great and the small, all creatures animate and inanimate, उपासते obey in their course of life—existence, every moment, and none

violate or pervert, for example, the ears serve the purpose of hearing sounds and the eyes that of seeing concrete objects, and not vice versa, यस्य छाया Whose shadow of protection and grace अमृतम् is the source of the enjoyment of the supreme bliss of final emancipation for His saints, and the lack of Whose support and mercy is मृत्युः the cause of untold miseries, series of births and deaths continuing from millenniums for the wicked, He, Oh my dear friends, is the One God, the Donor of all happiness. Come, come, my good friends, हविषा let us all together, with sincere love firm faith and true devotion, विधेम serve and adore देवाय that Almighty God, कस्मै the Author of all bliss. Let us never swerve from Him, even for a moment, and offer divine worship to any other being. Undoubtedly He will give us perfect bliss.

उपहूताऽइह गावऽ उपहूताऽ अजावयः अथोऽ अन्नस्य कीलालऽ उपहूतो गृहेषु नः क्षेमाय वः शान्त्यै प्रपद्ये शिवँ शग्मँ शंयोः शंयोः ॥३।४२॥ 49

tual, so as He the पायु: Protector of our वेदसाम् material, moral and spiritual वृधे progress. रक्षिता He is our Saviour, स्वस्तये Who assures our safety from everything untoward, and yet अदब्ध: He is entirely bereft of all inclination to injure any being. Hence, Oh ye people, do not forget the Almighty God the Formless, the Imparter of all happiness, for excepting Him we have nowhere to derive our happiness from.

मयीदमिन्द्रऽ इन्द्रिय दधात्वस्मान रायो मघवान: सचन्ताम् । अस्माकँ सन्त्वाशिष: सत्या न: सन्त्वाशिष: ॥२।१०॥ 51

Oh Great God, इन्द्र: Master of all power and pelf, दधातु do Thou graciously endow मयि me इन्द्रयम with all useful knowledge and purity and vigour of senses, and, Oh मघवान: Mighty One vouchsafe soon that राय: all riches सचन्ताम् may accrue to me. आशिष: May all Thy Blessings सन्तु be अस्माकम for us, and by Thy Grace, न: आशिष: may our wishes [127] सत्या: सन्तु come true, so that our legitimate wishes having been

fulfilled, we may always enjoy supreme bliss of Thy Company.

सदसस्पतिमद्भुतं प्रियमिन्द्रस्य काम्यम् ।
सनिं मेधामयासिषं स्वाहा ॥३२।१३॥ 52

Oh Lord God Almighty, Protector of our assemblies, possessing right knowledge by Thy Nature, Maker of justice, enlighten us on this matter, and infuse us with a sincere appreciation of and the intelligent wish to have only, an assembly of intelligent men and women to rule over us. May we never elect an individual to rule over us singly, but instead पतिम् may we regard Thee to be Our King, the President or Director सदस: of our ruling assembly. प्रियम् Thou art lovable by Thy Nature, and अद्भुतम् Thou possesses power which is infinite and infinitely varied, awful and marvellous. Thou art काम्यम् the most longed for by इन्द्रस्य the soul. सनिम् Thou art worthy of being resorted to and served by all creatures. अयासिषम् I beseech Thee, Oh Lord, bestow upon मेधाम् me a clear understanding that

Oh Supreme Spirit, Master and Protector of all animal life, by Thy Grace उपहूता: may there be no lack in नः गृहेषु our households, गावः of good cows, buffaloes, horses, elephants, अजावयः goats, sheep, and other cattle and animals, अथो as well as अन्नस्य victuals, कीलालः lush vegetables, herbs the extract and other derivatives of which are preventive and curative of sickness —may not these and any other things conducive to the happiness of इह our earthly life, उपहूता: नः गृहेषु be ever wanting to us. वः Oh ye learned and wise, devotees and saints of God, in your company and with the Grace of God, प्रपद्ये I fully hope to attain क्षेमाय health of body and mind शान्त्यै and peace from all disturbances. Oh God, शिवम् I aspire after domestic bliss, happiness in my earthly life, and शग्मम् also the happiness of final emancipation. Grant me, Oh God, both these wishes of mine by conferring on me शंयोः full prosperity in my worldly life, as well as, शंयोः the foretaste of the supreme bliss of final emancipation in this very earthly existence of mine. I

have full hopes that Thou wilt grant this request of mine for it is Thy Nature to bestow upon Thy devotees what they desire of Thee.

तमीशानं जगतस्तस्थुषस्पतिं धियञ्जिन्वमवसे हूमहे वयम्। पूषा नो यथा वेदसामसद्वृधे रक्षिता पायुरदब्धः स्वस्तये ॥२५। १८॥ 50

Oh ye people who desire worldly happiness and the bliss of final emancipation, ye know, वयम् we हूमहे long to reach the Almighty God, and are impatient to find Him out, for He is ईशानम् the Lord of the whole universe, and has the will to create, sustain and dissolve the universe, and also to grant our wishes. जगतः तस्थुषः पतिम् The universe is two-fold, namely, moving and immovable, and He is the Protector of both. धियञ्जिन्वम् None other than He possesses right knowledge by nature and has the power to bestow it upon us. We eagerly invoke upon Him अवसे for our protection, for यथा just as असत् He is नः our पूषा Sustainer with nourishment corporal, mental, and spiri-

will acquire and retain true and useful knowledge, and be conducive to truthfulness and righteousness. स्वाहा It is thus our own way of arguing that claims that God is the most Worthy of being served by all creatures. It is also the teaching of the Vedas, and hence, it is only right that all mankind should follow it.

यां मेधां देवगणाः पितरश्चोपासते। तया मामद्य मेधयाग्ने मेधाविनं कुरु स्वाहा ॥३२।१४॥ 53

अग्ने Oh Omniscient and Almighty God, कुरु vouchsafe to make माम् me अद्य soon मेधाविनम् the possessor of superior discriminative understanding तया by bestowing on me that मेधया wisdom याम् मेधाम् which देवगणाः the assemblies of the learned च पितरः and the protectors of human society devoted to the study of the physical sciences, स्वाहा by Thy Grace उपासते attain and utilise. May I by Thy Grace thus be rid of my mental dullness.

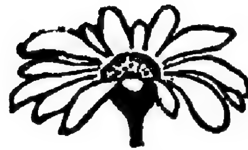
मेधां मे वरुणो ददातु मेधामग्निः प्रजापतिः ।
मेधामिन्द्रश्च वायुश्च मेधां धाता ददातु मे स्वाहा ॥
३२।१५॥ 54

वरुण: Oh Most Excellent God, Thou art the Elect, the Possessor of Absolute Bliss by Thy Nature. ददातु Condescend to bestow मे upon me मेधाम् the power of intelligence that is replete with all good, useful and right knowledge. अग्नि: Knowledge is Thy natural attribute, and Thou art the Bestower of true knowledge on Thy devotees. प्रजापति: Thou art the Controller and Protector of the whole universe. इन्द्र: Thou art the Master of all power and pelf. वायु: Thou art the Owner of Supreme Wisdom and infinite power. धाता Thou art the Maker and Sustainer of the whole universe. स्वाहा Be gracious, and ददातु bestow [128] मे upon me मेधाम् an excellent power of understanding.

इदं मे ब्रह्म च क्षत्रं चोभे श्रियमश्नुताम् ।
मयि देवा दधतु श्रियमुत्तमां तस्यै ते स्वाहा ॥
३२।१६॥ 55

Oh Lord of all, Almighty King, and Possessor of Supreme Wisdom, स्वाहा offering my sincerest obeisance to that wonderful Providence ते of Thine, I most humbly beseech Thee to grant me इदम् this boon. ब्रह्म May our leaders and guides, learned in the Vedic Lores, क्षत्रम our king capable of dealing justice with equity and a wise ruler, our militia composed of brave warriors, उभे may these two act in complete harmony and be favourable to the welfare of the subjects, च May we, the subjects, along with, and under the protection of these two, अश्नुताम् enjoy श्रियम् excellent prosperity, including the possession of good, useful and high education, and sovereign imperial sway. देवाः May our learned leaders and guides by their industrious efforts, दधतु bestow मयि upon me and all the people, उत्तमाम् excellent श्रियम opulence, characterised by administrative power, mercy, and sound erudition and knowledge to be my permanent possession. May my mind be ever open to receive

such virtues, and having once received them with great love and earnestness, may I ever be industrious to develop them and utilise them only for the benefit of the world at large, and for the good administration of our realm.



THE SANDHYA

Author's Preface

' This book treats of the compulsory daily devotional exercises of the Aryas. It describes Vedic sacrifice. The texts of the Vedas used in snch a sacrifice are given in this treatise with their full explanations which should be carefully studied and all actions enjoined in the performance of the sacrifice should be faithfully executed. The exercitant, should adopt measures for the purification of his or her soul and mind and to cleanse the body, then betake to some quiet, secluded place, compose his or her whole self and then faithfully go through each step laid down in the procedure. The immediate fruit of the regular performance of these duties is the advancement of the soul through the attainment of useful and true knowledge, and success in one's mundane as well as supramundane affairs through the acquisition of bodily health. Ultimately the exercitant is led on to the attainment of the ability and inclination to follow the law of righteousness in his or her daily life, the acquisition of the wherewithal of life by all just means the fulfilment of his or her noble aspirations and the achievement of final emancipation in 'this' very life Every man and woman should enjoy true bliss by attaining these objects.

Authorities enjoining the performance of the twilight meditation and the sacrifice of burnt offerings:

सायंसायं गृहपतिर्नोऽअग्निः प्रातः प्रातः सौमनसस्य दाता। वसोर्वसोर्वसुदानऽ एधि वयं त्वेन्धाना स्तन्वं पुषेम ॥ AV. XIX, 55, 3.

This Master of our houses, that is, the Protector of our households and our souls, namely the physical fire and God Almighty, both become the subjects of our well-performed daily Vedic sacrifice and the Bestowers upon us of bodily health and happiness and of the greatest and best gifts of life. Hence God is well known to be the Granter of wealth. Therefore, the exercitant, who ever he or she may be, whether the ruler of a kingdom or a poor householder, should daily pray to God to reveal Himself in his or her heart and grant him or her the ability properly to discharge his or her duties in life. In this both the physical fire and God Almighty are referred to. Thus revealing the Being, Attributes and Nature of God to others by these means, namely these devotional exercises, the exercitant should advance his or her corporal well-being In the same manner, utilising the physical fire for the performance of these exercises, the well-being and nourishment of all physical existents should be advanced.

प्रातः प्रातर्गृहपतिर्नोऽ अग्निः सायंसायं सौमनसस्य दाता। वसोर्वसोर्वसुदानऽ एधीन्धानास्त्वा शतं हिमाऽ ऋधेम ॥ 4.

The second text given above reiterates the idea in the first, with this difference that, the exercitant entertains the desire that he or she should enjoy the full span of life, a hundred winters—years—with the full increase of health and wealth, and that performing these sacrifices he or she may always be saved from all harm.

तस्माद्ब्राह्मणोऽहोरात्रस्य संयोगे सन्ध्यामुपास्ते। सज्योतिष्या ज्योतिषो दर्शनात्सोऽस्याः कालः सा सन्ध्या तत्सन्ध्यायाः सन्ध्यात्वम्॥ Sadvemsa-brahmanam, IV, 5, 3.

This, the third text lays down that the devotee of God should perform his or her devotional exercise at the junction of night and day. The time for the twilight meditation is just where the time of day seems to meet night-time—the termination of the dark or moonlit night by the gradual rising of the sun. The exercitant should not think of anything else at this time, adore no other being, finite or imaginary, but regularly and straightway. engage himself or herself, heart and soul, in worshipping the Almighty God This is the Twilight Adoration.

उद्यन्तमस्तं यन्तमादित्यमभिध्यायन्कुर्वन ब्राह्मणो विद्वान सकलं भद्रमश्नुते॥ Taittireyaranyaka, II, 2, 4.

The fourth text given above says:—"It is only the devotee of the Supreme Being thatadores the

Eternal, Self-Effulgent and Immutable God All-powerful at the time of sunrise and sunset, that attains perfect bliss." From this testimony we understand that the adoration of God is to performed regularly twice in the day.

पूर्वां सन्ध्यां जपंस्तिष्ठेत्सावित्रीमार्कदर्शनात् ।
पश्चिमां तु समासीनः सम्यगृक्षविभावनात् ॥ Manu, II, 101.

न तिष्ठति तु यः पूर्वां नोपास्ते यश्च पश्चिमाम् ।
स शूद्रवद्बहिष्कार्यः सर्वस्माद्द्विजकर्मणः ॥ 103

The Manusmrti also concurs in this, for it lays down (in the two stanzas quoted above) that, "the morning twilight adoration of God, the Creator of the universe, preceded by meditation on the signification of the Gayatri and other Vedic texts, should be commenced at about two hours before day-break and continued till sunrise, and the evening twilight adoration should begin just when the sun is about to set and terminated at the appearance of the stars. That man or woman who does not perform his or her morning and evening twilight adoration regularly should be reckoned to have fallen from his or her social status and used as such. Such a person should be made to mend his or her ways or to live like a menial. Such a one should not be allowed even to use the sacred thread, the emblem of the twice-born."

Hence we cannot but put it down as a rule of life that every man or woman should consider the performance of the twilight devotional exercise to

be his or her highest and inevitable daily duty, and worship God the Lord of the whole universe punctually everyday, morning and evening.

The Twilight Devotional Exercise

We now explain the first of the five great sacrifices of the Aryas, namely, the Twilight Meditation and Prayer, giving also an interpretation of the Vedic and other texts used in it.

The word 'Sandhya' means that action by which or that time at which the devotee fully meditates on God भक्त्या सम्यक् ध्यायन्ति ब्रह्म यस्मिन् काले यस्यां क्रियायां वा. It means a devotional exercise in which the Supreme Being forms the subject of the exercitant's meditation. The time for this meditation is twilight, that is, the dawn before sunrise and the evening just when the sun is about to set, when it is most opportune to praise, pray to, and experience the Presence of God.

Before commencing this exercise the exercitant should attend to the external cleansing of his or her person with water etc., and the internal mental purification of composing his or her self by renouncing (for the time being at least) all ideas of hate or inordinate attachment.

अद्भिर्गात्राणि शुध्यन्ति मनः सत्येन शुध्यति।
विद्यातपोभ्यां भूतात्मा बुद्धिर्ज्ञानेन शुध्यति॥ Manu, V, 109.

Laying down this principle in his treatise in the stanza quoted above, Manu says that the external

cleansing of the body is to be done with water and the internal cleansing of the self by making the mind adhere to truthfulness, the soul to advancement by the acquisition of right knowledge and performance of austerities, and the intellect by serious scientific study. But the purification of the internal self, being more important than the external cleansing of the body, is to be preferred to the latter and always attended to, in as much as it is the *sine qua non* for right and successful meditation. the only means, for the attainment of a vision of the Supreme Being. Then the exercitant should sprinkle water slowly over his or her head, eyes, and other parts of the body with a few blades of the Kusa grass or with the right hand itself so that lethargy may be warded off. This is to be done only in the case of necessity and not otherwise.

After this, the exercitant should perform three deep breathings by first expelling the breath through the nostrils and then stopping breathing as long as possible. The second step is to inhale slowly as much fresh air as possible, and then retaining it inside for some time, after which the first step is to be repeated slowly. For three deep breathings the exercitant has to repeat each of the two steps thrice The exercitant should then tie up his or her hair of head or manage to keep it covered so that it may not become a source of distraction during the exercise, reciting the Holy Gayatri all the while. This is a great prayer to God to be our Helper and Protector. in all our undertakings.

1. The First Symbolic Sipping of Water

शन्नो देवीरभिष्टय आपो भवन्तु पीतये । शंयोरभि स्रवन्तु नः ॥ YVXXXV112

This is the twelfth stanza of the thirty-sixth chapter of the Yajur-Veda, which is to be recited while sipping the water at the beginning of the Sandhya. The word अप् is derived from the root आप्लृ meaning 'to pervade, and is always used in the feminine gender and plural number The word देवी is derived from the root दिवु meaning 'to sport', etc. The text means :

"May the Omnipotent God, the Illuminator of, and the Bestower of bliss upon all, be so gracious as to impart to us the prosperity and happiness desired by us in our earthly life and also the perfect bliss of final emancipation. May He ever shower His blessings upon us and make us happy." Thus praying to God with this text, the exercitant should thrice sip a little water. If no water be available this sipping need not be done but the prayer should be offered simply be reciting the text. The purpose of the sipping is to

clear the throat of phlegm or any such obstruction.[131]

यत्र लोकांश्च कोशांश्चापो ब्रह्मजना विदुः ।
असच्च यत्र सच्चान्तस्कम्भं तं ब्रूहि कतमः स्विदेव सः ॥
AV, X, 7, 10.

The above text is our authority in interpreting the word आपः as we have done here above. आप् is the name of the Supreme Being ब्रह्मन् in Whom all the worlds, the primordial atomic matter, the original source of the universe, the unmanifest subtle element, ether, etc., and the gross, concrete things, the evolutes of primordial matter, ever, remain stable. He is also called स्कम्भ the Firm. If someone were to ask what nature of being He is and where, the answer is :—He is Immanent in all and Pervades all. Understand Him alone to be the Deity you aspire to attain and Worthy of your adoration.

Indriyasparsha, i. e. Prayer Accompanied by Symbolical Touching of Parts of the Body.

ओ३म् वाग्वाक् ॥ ओ३म् प्राणः प्राणः ॥ ओ३म् चक्षुः चक्षुः ॥ ओ३म् श्रोत्रं श्रोत्रम् ॥ ओ३म् नाभिः ॥ ओ३म् हृदयम् ॥ ओ३म् कण्ठः ॥ ओ३म् शिरः ॥ ओ३म् बाहुभ्यां यशोबलम् ॥ ओ३म् करतलकरपृष्ठे ॥

Translation:—ओ३म् Oh Almighty God, Protector of all, वाक् whether I possess the faculty of oral speech, or being dumb have it not, वाक् give me the grace to realise the true purpose of expressing myself in any way. ओ३म् Oh Almighty, God, saviour of all, प्राण: teach me the proper use of my olfactory organ and प्राण: the mouth, both means of in-breathing and out-breathing. ओ३म् Oh Almighty God, Keeper of all, चक्षुम whether I possess the faculty of seeing, or being blind have it not, चक्षुस् give me the grace to realise the true purpose of visualising things. ओ३म् Oh Almighty God, Master of all, श्रोत्रम् whether I possess the faculty of audition or being deaf have it not श्रोत्रम् give me the grace to realise the true purpose of listening to and grasping what is uttered by others. ओ३म् Oh Almighty Gad. Controller of all, नाभि: give me the grace to understand aright the use of the forces of my body centred in the umbilical region without which life is impossible. ओ३म Oh Almighty God, Sustainer of all, हृदयम give me the grace to understand aright the use of all the forces

of my body centred in the cardiac region without which life is impossible. ओ३म् Oh Almighty God, Supporter of all, कण्ठ give me the grace to understand aright the use of all the forces of my body centred in the region of the throat without which life is impossible. ओ३म् Oh Almighty God, Overseer of all, शिरस् give me the grace to understand aright the use of all the forces of my body centred in the brain without which no life is possible. ओ३म् Oh Almighty God, Mightiest of the mighty give me the grace to realise that बाहुभ्याम् the right use of one's arms or physical strength is to do deeds that would advance one's power corporal' mental and spiritual, and fetch one good repute. ओ३म् Oh Almighty God, Felicitator of all करतलकरपृष्ठे give me the grace to realise that my hands, bodily strength, and all that I possess are intended for the purpose of welcoming all my brethren with open arms, and to keep all my transactions with my fellowmen, above board.

Touching the parts of your body while repeaing this formula pray to God that they may de safe and sound.

(With a few blades of Kusa grass, or the index and the middle finger of the right hand dipped in water kept in a small clean vessel near by, touch both the corners of your mouth, both the nostrils, both the eyes, both the ears, the navel, the pit of the neck, the crown of the head, the two shoulders. and the palm and back of each hand, respectively, while slowly muttering each part of the formula. This formula is not a Vedic text It is taken from some ritualistic work or is modelled on such a word The exercitant should bear in mind that he or she should utter the names of each part of the body, and in this act, preference should be given to the Vedic Sanskrit language and style.)

Marjanam, or Prayer Accompanied by Symbolical Sprinkling of Water on Each Part of the Body:

ओ३म् भूः पुनातु शिरसि ॥ ओ३म् भुवः पुनातु नेत्रयोः ॥ ओ३म् स्वः पुनातु कण्ठे ॥ ओ३म् महः पुनातु हृदये ॥ ओ३म् जनः पुनातु नाभ्याम् ॥ ओ३म् तपः पुनातु पादयोः ॥ ओ३म् सत्यं पुनातु पुनः शिरसि ॥ ओ३म् खं ब्रह्म पुनातु सर्वत्र ॥

Translation:—ओ३म् God Almighty the Illuminator of the multifarious universe,

Subject of the Vedas and all the true sciences of learning and knowledge, the Refuge of the whole universe; the Receptacle of the luminous planets, like the sun and the moon, He who imparts impulse to all beings, the Self-luminous; the Omnipotent Judge, the Imperishable, the knower of the whole universe; may He, भूः the Life-breath of all भुवः the Dispeller of the tribulations of his devotees, स्वः the Imparter of true bliss to the righteous, महः the Mightiest and the Most August of all, जनः the Producer of all, तपस् Light and Intelligence by His Nature पुनातु strengthen and sanctify शिरसि the powers of my reasoning faculty,, नेत्रयोः of my eyes and vision, कण्ठे of my speech and throat, हृदये of my heart, नाभ्याम of my degestive and generative organism, पादयोः of my locomotive organism. May the ever True and Eternal, पुनः always पुनातु strengthen and sanctify the powers सिरसि of all the ramifications of my head at work. May ओ३म Almighty God, Omnipresent in the whole universe like ether, ब्रह्म the Supreme Being पुनातु strengthen and sanctify सर्वत्र all the faculties of my body.

The sacred symbol ओम् and the expressions भूः,भुवर्, andस्वर्,'are explained under the Gayatri. God is called महः because He is the Greatest and the Most Adorable of all. As He is the Producer of the whole universe He is called जनः. He is called तपः since He is the Represser of the wicked and as true knowledge is His natural feature.

यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तपः। तस्मादेतद्ब्रह्म नामरूपमन्नं च जायते ॥ Mundaka. I, 1, 9

"He Who is the Knower of all, He Who exists in all and is accessible to all who are properly disposed, He Whose austerity with which He enlightens the righteous and represses the wicked is the true knowledge which He possesses by His Nature, from that Supreme Being, this universe, composed of all beings having their distinctive names and features, and their victuals, come into being."

This text is our authority here. He is called सत्यम् as He is Imperishable. As He is Omnipresent He is called ब्रह्म. All these words are therefore the names of God. Thinking of these significations of the names of God, the exercitant should slowly sprinkle each part of his or her body with water (conveyed by means of a few blades of Kusa grass or with the thumb, and the index and middle *fingers of the right hand*).

Formula to be Recited while making Pranayama:

ओ३म् भूः ॥ ओ३म् भुवः ॥ ओ३म् स्वः
ओ३म् महः ॥ ओ३म् जनः ॥ ओ३म् तपः ॥
ओ३म् सत्यम् ॥ Taittiriyaranyaka X, 27.

Translation:—ओ३म् Oh Lord God Almighty, Thou art भूः the Life-breath of all, भुवः the Dispeller of the tribulations of us Thy devotees, स्वः the Imparter of true bliss to us Thy righteous servants, महः the Mightiest and the Most August of all, जनः the producer of the universe and of each being in it, तपः Light and Inteiligence by Thy nature and the punisher of the wicked, सत्यम and ever Truthful and Eternal. [134]

While muttering this formula thinking over the significations of each word in it, the exercitant should perform deep breathing as explained above The devotee should, by this means give a fixity to his or her self and mind, and mentally merging himself or herself completely in the Supreme Being coexiting with the soul of everyone in His Most Beatific State, enjoy the pleasure of spiritual ecstasy. Like the diver diving in the deep and coming out washed clean the devotee should immerse his or her own self in the Omnipotent and Omnipresent God, the Fount of Right Knowledge and become sanctified.

The Aghamarsana Hymn

ऋतञ्च सत्यञ्चाभीद्धात्तपसोऽध्यजायत । ततो रात्र्यजायत ततः समुद्रो अर्णवः ॥ RV. X, 190, 1.

समुद्रादर्णवादधि संवत्सरो अजायत । अहोरात्राणि विदधद्विश्वस्य मिषतो वशी ॥ 2.

सूर्याचन्द्रमसौ धाता यथा पूर्वमकल्पयत् । दिवञ्च पृथिवीञ्चान्तरिक्षमथो स्वः ॥ 3.

This Vedic text which along with a prayer to, and praise of, God, gives advice to the devotee to be aloof from evil is called 'aghamarsana.' This hymn teaches us that:

"धाता the Almighty God, the Supporter and protector of the universe, वशी the Controller of all has, यथापूर्वम् in this cycle of creations just in the same manner as in the previous cycles, created the word, and all physical beings includihg living creatures, according to the deserts of each soul in conformity with the good or evil done by every embodied being including man, that is by every individual soul in her previous embodied existence. सूर्याचन्द्रमसौ The sun and moon He has

created and endowed them with the power to diffuse lustre now, just as He did in the previous creations. पृथिवीम् This earth we (live upon and) see, अन्तरिक्षम the expanse of atmosphere extended in space between the earth and the sun, दिवम् the different planetary 'worlds' that occupy space, have all been designed by Him as from eternity, च and He will again design them in the future creations just in the same manner.

God's mind never works contrary to scientific reality, for being perfect and infinite it ever works uniformly. Increase, decrease, and reversal cannot be postulated of God's Mind, henee the adverbial clause: "He created..as before," is used in the text under comment.

मिषत: Without any effort on His part He has devised अहोरात्राणि night and day, hours, minutes and moments just as He did previously.

If somebody were to question from what material has God created the universe, the answer is that:

तपसः अधि अजायत God has created the whole universe out of His own Infinite Omnipotence, अभीद्धात् for the primordial

cause of creation lies manifest in the 'Eyes' of God and is entirely in the power of His Providence. ऋतम् च With the same Infinite Omnipotence coexisting with His Omniscience He has revealed the source of all right scientific knowledge, the Vedas, as in the previous ages and He will do so in the future ages also. सत्यम् च-अधि अजायतः The external atomic matter endowed with the three characteristics of being, action and reactiou, otherwise called the immanifest, the indistinguishable being, principal, and primordial matter, which is the cause of the universe composed of gross and subtle entities has become evolved in the form of various material effects just as in the previous creations. ततः रात्रि अजायत In compliance with the Omnipotent Providence of God the post-deluvial night of chaos covering a period of time equal to one thousand quartets of cycles succeeds creational cycles in each age.

तमऽ आसीत्तमसा गूळ्हमग्रेऽप्रकेतं सलिलं सर्वमाऽ इदम्। तुच्छ्येनाभ्वविहितं यदासीत्तपसस्तन्महिना जायतैकम्॥ RV. X, 129, 3.

This Rg. Vedic text states this truth. Every cycle of creations, according to this authority, is preceded by a period of time during which all 'things' and all (migratory) souls remain enveloped in darkness. This is the great post-deluvial night, that is, the night after the dissolution of the universe.

समुद्र: It is according to the Omnipotence of God that subsequent to this the vast expanse of water under and over the surface of the earth, as well as अर्णव: in the form of vapour in the atmosphere, the source of rain-clouds, has come into being as in the previous creations, समुद्रात् अर्णवात् which is followed by संवत्सर: अधि अजायत the division of time into years [months, and days,] hours, minutes and seconds. विश्वस्य From the Vedic Lore to the earth, the whole universe has become manifest only through God's Omnipotence. God has created all beings, is Immanent in each, takes account of the good and evil deeds of each, and in an impartial manner dispenses to each the fruit of his or her action in perfect equity.

It is but meet that every man and woman, therefore, realising this truth definitely, should so dispose his or her soul as never to fall into any

sin either in thought, word or deed. This is what is called 'aghamarsana', which means the complete discarding of all inclination to sin, knowing that God witnesses what ever is going on in the innermost recesses of the heart of every one.

The purport is that the exercitant revolving the meaning of these stanzas in his or her heart should praise God, that is, meditate on His Divine Attributes, and then pray to Him for help in all good undertakings. The devotee should ever try to feel sincere compunction at his or her foibles. realising that assuming the body of a human being he or she has not been able to do any good to the world. God has created multifarions things for the benefit of all creatures in the world. May God help us in this our resolve that we may always impart happiness to our fellow-beings

The devotee should then feel himself or herself in the Presence of God and adore Him The adoration of God is twofold, namely, one in which you think of Him as a Being endowed with His Divine Attributes, and second, that in which you imagine Him to be free from certain other attributes. In the first method of adoration you meditate on God as Almighty, Merciful, Just, Intelligent, Omipresent, Immanent, the Producer of all, the Supporter of all, Auspicious, Holy, Eternal, having right Knowledge and Bliss as His distinctive features the Bestower upon His devotees of righteousness of conduct, of riches and other means, of fulfilment of great aspirations, and of final emancipation, the Father, Mother,

Kinsman and Friend of all, the King and Judge Divine. In the second method you contemplate on Him as the Beginningless and Endless, that is, having no beginning or end either in time or space to His Being, Unborn and Deathless, that is, who is neither born nor dies, the Formless and Changeless, that is, having no shape and undergoing no mutation in any manner, of Whom colour, taste, smell, touch and sound, cannot be postulated; Who is untouched by injustice, unrighteousness, disease, blemish, ignorance, and impurity; Who cannot be transformed, cut, fettered, perceived by the senses, grasped and shaken; Who never grows small or big, sorrowful or joyous; and Who never does anything contrary to reason.

II. The Second Symbolical Sipping of Water

The exercitant should now recite the text शन्नो देवी given on p. 175 again and sip water thrice as before.

मनसा परिक्रमा ॥

A Mental Vision of God in All the Quarters

प्राची दिगग्निरधिपतिरसितो रक्षितादित्या इषवः। तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्योऽ अस्तु। यो इऽस्मान्द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः AV. III, 27, 1.

[Facing the eastern quarter, where Thy sun rises, or] in that quarter which I face now, I see, with my mind's eye, Thee the Self-Effulgent God the distinctive fea ture of whose Nature is perfect right knowledge, the Master of the whole univ-erse, the Unfettered the Protector of allin every way. The rays of Thy Lustrous orb the sun, the years, seasons, months, fortnights, weeks, days and other time divisions brought into being by the contact of the sun and the earth, Oh God are Thy weapons—arrows—means to protect us and whom so-ever—Thy saint or sinner—out of our igno rance we feel inimical towards,—the weaknesses of all these including ourselves Thy devotees, the causes of such hostilities we shove into the mouth of Thy Just Dispensation that all our dross may be burnt off cleansing us and making us bear friend ship and brotherly love towards each other.

दक्षिणा दिगिन्द्रोऽधिपतिस्तिरश्चिराजी रक्षिता पितर इषवः। तेभ्यो नमोऽधिपतिभ्यो नमो रक्षि तृभ्यो नम इषुभ्यो नम एभ्योऽअस्तु। यो ३ स्मान्द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः॥ २

Oh Almighty God in the southern quarter to my right. with my mind,s eye I visualise Thee ,the Master of all power and pelf. Thou utilisest even the lowest strata of Thy creation, the hosts of inver tebrates for the protection of Thy creatu res, in various ways In this Thy creation, the righteous persons who devote their lives to the working of the good of the worldare Thy weapons—arrows-means to protect us from all harm. (The rest as before.)

प्रतीची दिग्वरुणोधिपतिः पृदाकू रक्षितान्न मिषवः। तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभयो नम इषुभयो नम एभयोऽ अस्तु। यो ३ स्मान्द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः॥ 3.

Oh Lord God, in the western quarter behind, me I see, with my mind,s eye,

Thee the Mightiest of kings as the Master and Protector of all, utilising in Thy Dispensation such creatures of Thy creation as the vertebrates, including poisonous snakes, pythons, and other animals for the safety of Thy devotees, having at Thy disposal as Thy weapons—arrows—means of defence, the various types of articles of food for the safety of the good and the punishment of the wicked. (The rest as before.)

उदीची दिक्सोमोऽधिपतिः स्वजो रक्षिताऽशनिरिषवः। तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो अस्तु। योऽस्मान्द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः ॥ 4

Oh Almighty God, in the northern quarter to my left, I visualise, with my mind's eye, Thee, our Gentle and Noble Divine Patron, showering blessings of peace and bliss on Thy devotees, the Overlord of the universe, manipulating through Thy mighty, eternal Providence, the force of electricity (having full access to the

structure of all physical bodies,) and other forces of Nature as Thy weapons — arrows—means of defence for the benefit of the righteous and industrious, and for the punishment of the evil. (The rest as before,)

ध्रुवा दिग्विष्णुरधिपतिः कल्माषग्रीवो रक्षिता वीरुध इषवः। तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो ऽस्तु। यो३ स्मान्द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः॥ 5

Oh Almighty God, in the Nadir below, just opposite to where I stand, I see with, my mind's eye Thy Omnipresent Providence as the Controller and Master of all creation, utilising as the Protector of life, green trees and plants like necks, so to say, to swallow up the impure gases diffused in the atmosphere, and edible creepers or herbs which grow in abundance as Thy weapons—arrows—means of defence for the safety of Thy devotees. (The rest as before.)

ऊर्ध्वा दिग्बृहस्पतिरधिपतिः श्वित्रो रक्षिता वर्षमिषवः। तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो ऽस्तु। यो ३ स्मान्द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः॥ ६

Oh Lord Go l. in the zenith overhead, I see, with my mind's eye Thee the Protector of all great beings—of the Vedas to be the Overlord of the whole universe, ordaining everyone devoting his or her life to the safeguarding of the material, moral and spiritual advancement of the human race, to protect Thy creatures, and utilising the rains (and other seasonal natural phenomena) as Thy weapons—arrows means of defence for the safety of Thy devotees from harm, (The rest as before)

Upasthana, i.e., approaching the Presence of God.

उद्वयन्तमसस्परि स्वः पश्यन्त उत्तरम्। देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तमम्॥ Y V. XXX V, 14

Translation:—This and the following three stanzas contain prayers and praises with which the devotee approaches the Divine Majesty of God

Oh Almighty God. Thou art beyond the influence of anything that tends to obscure or darken, for Thou art Lustrous by Thy

Divine Nature. Thou ever remainst the Same even after the dissolution of the universe. Thou art the Mightiest among the mighty, and the Illuminator of those beings that impart lustre. Thou art the Impeller of all to action. Thou naturally possessest the Lustre of right Knowledge and art the Greatest of all in goodness. Hence we have approached Thy Divine Majesty through truthfulness in thought, word and deed. It lies in Thy Hands, now to protect us, for we have come to Thee for refuge.

उदुत्यं जातवेदसं देवं वहन्ति केतवः । दृशे विश्वाय सूर्यम् ॥ YV. XXXIII, 31.

Translation:—The four Vedas, the Rg-Veda, the Yajur- Veda, the Sama- Veda and the Atharva-Veda were revealed by Him, He pervades primordial matter and all the elements (and other beings) He is the Producer of the whole universe and hence the Almighty God is called जातवेदम He is the noblest of all the noble and the Illuminator of the universe, comprising all beings, animate and inanimate. Let us adore that Almighty God that we may be blessed with all right knowledge. The four Vedas the distinctive features of each individual being in the world, namely their creation, etc serve

as signals to lead us on to Him alone. We should adore only that God Almighty the Immanent Mover of the whole universe and no other being.

चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः। आप्रा द्यावापृथिवी अन्तरिक्षꣳ सूर्य आत्मा जगतस्तस्थुषश्च स्वाहा। YV, VII. 42.

Translation:—The 'Soul', that is, the 'Mover of all beings, animate and inanimate, is called सूर्य here.

He Who is the Creator, Supporter and Protector of the sun and all other heavenly bodies, the Enlightener of him or her who, free from likes and dislikes, is the well-wisher of all alike, the Imparter of lustre to lustrous bodies like the sun, and the Energiser of the vital force itself; the Encourager of him or her who devotes himself or herself to works of righteousness, and the Actuater of the twofold vital energy, namely, the enlivening and the cleansing, and of the thermic force; the Sublimest by His Divine Nature ever shining in the hearts of His righteous devotees; and the Omnipotent Fire that consumes all the miseries and

ills of the righteous, may That Great God reveal His actual Self in our hearts.

तच्चक्षुर्देवहितं पुरस्ताच्छुक्रमुच्चरत्। पश्येम शरदः शतं जीवेम शरदः शतꣳ शृणुयाम शरदः शतम् प्र ब्रवाम शरदः शतमदीनाः स्याम शरदः शतं भूयश्च शरदः शतात्॥ YV XXXVI, 24.

Translation:—The Supreme Being the Seer of all, the Great Benefactor ot those who are learned and righteous, and the Maker of the universe, Who is ever in His True and Most Beatific State in it before, behind it, (or after its creation), and in or during its existence; may we live and be able to have the Divine Vision of that Almighty God for a hundred winters (years) the full span of our life, may we live in Him for a hundred years, may we hear His Vedic Word for a hundred years, may we, be His Grace, be free, and suffer no humiliation of any sort through corporal or mental infirmity, all our life, nay, may we live with our sight, hearing, speech, intellect and all other faculties unimpaired, enjoying freedom even for more than a hundred years. May we live the full span of life with the perfect health of body, mind, aud soul and in true bliss[135].

Only this Supreme Being is the One God worthy of being adored by all mankind. Those who forget

Him and take to the worship of some or other wretched finite creature. (some idol, stock or stone, or metal image, some human being or beast, some reptile or worm) live like beasts, bowed under the burden of multifarious miseries all their lives (insentient to all humilities and privations). Hence the devotee should meditate over the vast signification of these beautiful Vedic prayer texts while showly muttering them, attempt mentally to approach the Divine Majesty of God and totally immerse his or her soul in that Ocean of Mercy and feel the joys of spiritual ecstasy.

This is the meaning of 'upasthana' उपस्थान[136].

The Great Savitri

भूर्भुवः स्वः ।। तत्सवितुर्वरेण्यम्भर्गो देवस्य धीमहि ।
धियो यो नः प्रचोदयात् ।।

Rg-Veda, III, 63, 10; Yajur-Veda, III, 25; XXII, 9; XXX,2; XXXVI, 3; Sama-Veda, II,6,3; Atharva-Veda, XVII, 70, (only by 'proxy,' that is, not the very Gayatri itself but its eulogy).

The sacred Syllable ओम्, composed of three letters अ, उ, and म्, is the greatest of all the Names of God, for, it connotes the significations of all the other Names of God. For example, take the first letter entering in the make-up of this syllable, अ. This means, (1) विराट, 'Perfect-

ly Resplendent, which, as applied to God, indicates that He is the Illuminator of the multifarious universe. (2) अग्नि, 'Self-Effulgent,' 'Fore-most,' etc., that is, He possesses true knowledge by His very Nature, and is accessible to His devotees everywhere. (3) विश्वः 'Abode,' or 'Habitat,' that is, in God the whole universe has its residence, so to say, and He also has His access to every part of the universe.

The second component of the sacred Syllable, उ, means: (1) हिरण्यगर्भ, having the sun and other lustrous heavenly bodies in His 'grasp,' and Who is the Maker of all these lustrous planets. The synonyms of ज्योतिः 'light' are हिरण्यम्, अमृतम्, and कीर्ति[137]:. (2) वायुः Impeller,' 'Propeller,' for He has infinite powers, and is the Supporter of the universe. (3) तैजसः, 'Source of the whole mass of lustre,' for He is Lustrous by His very Nature and the Illuminator of the whole universe and every being in it.

The last component of this Syllable, म्, means (1) ईश्वरः, 'Almighty God,' as He is the Creator of the whole universe, the All-powerful Master of all, and the Maker

of justice. (2) आदित्यः the Imperishable. (3) प्राज्ञ, Whose Nature itself is right knowledge, and Who is Omniscient.

This, in brief, is the interpretation of the sacred Syllable ओ३म्.

Now we explain the other sacred Syllables, महाव्याहृतयः that is 'Great Utterances.' (1) The first is भूः It is the nature of the vital force that it energises the living body. As God is the Cause of our existence and dearer to us than our life itself, He is called भूः (2) The second is भुवर् This means the other vital force that cleanses the living body of impurities and encumbrances and imparts it ease and agility. God ever keeps all His devotees, deserving final emancipation and striving for it, aloof from all evil and gives them their desired bliss in 'this' very earthly life after making them fit to receive it. Hence He is called भुवर्. (3) स्वर् is the vital force that circulates in the whole body and propels the current of blood all throught the system. God permeates the whole universe, keeps all beings under coctrol, and is the Abode of

all. Hence He is called स्वर.

The other four Vyahrtis has been explained elsewhere, q. v.

The exercitant should always utter these four Syllables before the Gayatri during his or her meditation or recitation.

Now we explain the Gayatri Itself.

Savituh—सवितुः—Who is the Creator of the whole univese and the Bestower of power and pelf upon His devotees,

Devasya-देवस्य—Who is the Enlightener of the souls of all and the Imparter of all bliss,

Varenyam-वरेण्यम्— Who is the Most Acceptable, and

Bhargah- भर्गः—Whose Nature is Pure Intelligence,

Tat-तत—Him,

Dhimahi-धीमहि—Shall we surely entertain in our souls with the utmost love and devotion.

What is the purpose of this endeavour?

Yah-यः—For He is God Almighty, and He,

Nah-नः our

Dhiyah-धियः—intellectual faculties,

Prachodayat-प्रचोदयात्-shall always safeguard us from all evil that we might otherwise fall into and lead them on to do only what is good.

Hence it is incumbent upon every man and woman, every boy and girl, able to grasp things, to adore only the One, True, Almighty God, described in this great Vedic text, the Gayatri, That God Who is Absolute Intelligence and Absolute Bliss by His very Nature, the Ever-knowing, Ever-free, Unborn, Deathless, Formless. All-Powerful, Omnipresent, Merciful, the Maker and Supporter of the whole universe, so that all may be devoted to Him and attain the inclination and ability, to do righteous deeds, to acquire means of life by just methods, may secure fulfilment of noble aspirations and in the end acquire final emancipation during 'this' earthly life itself.

None should adore any other being, finite or imaginary.

This, in short, is what the Gayatri teaches.

The 'Offertory'

Having praised and worshipped Almighty God by reciting Vedic texts and meditating upon their significations, the exercitant should then perform the 'Offertory' as prescribed below:

हे ईश्वर दयानिधे—Oh Lord God Almighty, Infinite Fount of mercy,

भवत्कृपया यत्किञ्चिदुत्तमम् कर्म अस्माभिः कृतम अस्ति—by Thy Grace whatever good deed has been done by us,

तत् सर्वम all that,

इदम च जपोपासनादि कर्म—and this performance of our devotional exercise of the recitation of the texts of the Holy Vedas, Thy adoration and other acts,

तुभ्यम् एव समर्पयामः—we whole-heartedly offer to Thee,

यथा भवत्कृपया—so that by Thy Grace,

विश्वस्य कर्तारम् पालकम् अस्मादृशेभ्यः स्वभक्तेभ्यः सर्व सुखानाम् प्रदातारम् च सम्यक् प्राप्य—fully attaining Thee the Maker and Sustainer of the universe and the Bestower of all happiness on Thy devotees like ourselves,

वयम् अस्मिन एव जन्मनि अस्मिन् एव संसारे शीघ्रम्—we may soon, in this very life, and in the performance of our these very worldly duties,

पुरुषार्थचतुष्टयस्य सिद्धिं सम्पादयेम—fully achieve the accomplishment of the four-fold ideal of human existence,

अर्थात्—that is,

अस्माकम् लौकिकव्यवहारे एव सत्य-न्याय-आचरण रूपम् धर्मम् समाचर्य—following in our daily duties themselves the law of righteousness consisting in the practice of truthfulness in thought, word and deed, and of justice in our dealings others,

धर्मेण जीवनावश्यकपदार्थानां-प्राप्तिरूपम्-अर्थम् संसाध्य fully achieving our object by acquiring all the means necessary for our earthly life strictly in accordance with the law of righteousness,

धर्मार्थाभ्याम् सम्यग्व्यवसिताभ्याम्–इष्टानाम्-भोगानाम् महतीनाम्-आकांक्षाणाम् च पूर्तिम् सम्प्राप्य—fully attaining the fulfilment of our desired objects and great aspiration by thoroughly adopting in our daily life the laws of righteousness and just acquisition of riches,

अस्मिन् जन्मनि शरीरपतनात्-प्राक्-एव सर्वदुःखक्लेश-दोषोच्छेदरूपम् मोक्षम् समासादयेम—we may certainly attain in this life before our corporal existence comes to an end, final emancipation in the form of the extirpa-

tion of all our sufferings, miseries, and evil inclinations,

सर्वत्र सर्वथा सर्वदा ज्ञानचक्षुषा परमात्मनः दर्शनरूपम् आनन्दम् च अनुभवेम—experience, everywhere, in every way and always, the joy of the Vision of God by our mind's eye,

कृतकृत्याश्च भवेम—and have the satisfaction of having acquitted ourselves well in life.

Obeisance

After this offertory', the exercitant should make obeisanee to God, by devoutly reciting the following text:—

नमः शम्भवाय च मयोभवाय च नमः शङ्कराय च मयस्कराय च नमः शिवाय च शिवतराय च ॥ Yv. XVI, 41. [138]

Let us now bow in awe before God Almighty,

The Infinite Source of all happiness, The Untiring Disburser of earth's joys sublime,

The Fount Unfathomable of all that is auspicious,

Whose Being is Eternal Bliss,

Author of all that is Good and only Good,

Donor of all joys to His devotees,

Impeller of the righteous in the execution of what is right,

The Most Holy and Most Majestic,

Who alone has the power to bestow final emancipation upon His righteous servants,

Obeisance! Obeisance to the Supreme Being.

ओ३म् । शान्तिः शान्तिः शान्तिः ॥

Benediction and Prayer for Peace

May there be peace to all from external physical entities, may there be peace from our internal feelings, our own selves, and may there be peace from Divine Justice and Wrath.

(Before this Yv. XXXVI, 17—Aryabhivinaya II 25 may also be chanted).

Prayers and Exhortations.

विश्वानि देव सवितर्दुरितानि परा सुव । यद्भद्रं तन्नऽ आ सुव ॥ Yv. XXX,3.

Oh Lord God Almighty, Creator of the universe, (and Source of all great beings), of Holiest nature (and Dispenser of true happiness, be gracious, we beseech Thee, to dispel all our miseries (vices and evil propensities) and to bestow upon us what is good.

हिरण्यगर्भः समवर्त्तताग्रे भूतस्य जातः पतिरेकऽ आसीत् । स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषा विधेम ॥ Yv. Yv. XIII, 4.

Regulating the faculties of the soul and the mind and living upright lives, with fervent devotion, we should serve Him Who is Blissful and Holy, the well-known Self-Effulgent Creator, (Supporter and Illuminator) of all luminous bodies like the sun, the One Master of the universe Who existed from all eternity before creation. It is He that sustains

this earth, -(the intermediate region) and the heavens.

यऽ आत्मदा बलदा यस्य विश्वऽ उपासते प्रशिषं यस्य देवाः। यस्य छायामृतं यस्य मृत्युः कस्मै देवाय हविषा विधेम॥ Yv. XXV, 13.

Let us busy ourselves heart and soul, in the practical observance in our daily lives of the Commandments of that Bliss-imparting God, Who giveth ta the devout true knowledge of (Himself as well as of) the soul, Who blesses individuals and societies (that remember Him), with strength, physical, moral and spiritual, Whom all the enlightened adore, and Whose visible and truthful rule in the universe the righteous acknowledge, Whose Omnipotent Providence shadows us both in final emancipation and death.

यः प्राणतो निमिषतो महित्वैकऽ इद्राजा जगतो बभूव। यऽ ईशेऽ अस्य द्विपदश्चतुष्पदः कस्मै देवाय हविषा विधेम॥ Yv. XXIII, 3.

Let us offer all the best we have, and devoutly resort to that Blissful God, the Giver of all wealth, Who, in His infinite Glory, is the One and Sole Ruler of all creation, animate and inanimate,—of the very breathing and winking of eyes of every living being—bestowing (with His unfathomable Wisdom) corporal existence on all creatures—bipeds (like men), and quadrupeds (likes the cow) and all other beings, and controlling them.

येन द्यौरुग्रा पृथिवी च दृढा येन स्वः स्तभितं येन नाकः । योऽ अन्तरिक्षे रजसो विमानः कस्मै देवाय हविषा विधेम ॥ YV. XXXII, 6.

Let us adore with all the strength of our body, mind and soul, that Blissful Supreme Being, the Lord of all our desires, by Whom the formidable sun, the earth and other planets are fixed (in their orbits), by Whom the quota of earthly happiness and the enjoyment of final beautitude according to the deserts of each finite being (endowed with life) are established on a firm basis, and Who

(after the period of the dissolution of the cosmos is over) creates the different planets (or worlds) and sets them moving in space (lets them fly like birds, so to say, in different directions in the welkin).

प्रजापते न त्वदेतान्यन्यो विश्वा जातानि परिता बभूव। यत्कामास्ते जुहुमस्तन्नोऽ अस्तु वयं स्याम पतयो रयीणाम॥ RV. X, 121, 10.

Oh Lord of all creatures, no other than Thou can control and govern all these created things, May the things desiring which we pray to Thee be ours. May we be lords and protectors of all good things of the world.

स नो बन्धुर्जनिता स विधाता धामानि वेद भुवनानि विश्वा। यत्र देवा अमृतमानशानास्तृतीये धामन्नध्यैरयन्त॥ YV. XXXII, 10

To His devotees, He is kind and loving like a sincere kinsman. He is the Producer and Disposer of the entire universe (seen and unseen). He knows

(by direct contact) all the worlds, and the name, place and source of everything (visible and invisible). The Source of final beatitude (infinitely above the vanishing joys of the world and untouched by its shortcomings and miseries), in Him do the enlightened attain final emancipation (and move about freely with absolutely no hindrance of any kind in space, having free access to all the worlds, all places and everything according to their wishes).

अग्ने नय सुपथा राये३ अस्मान्विश्वानि देव वयुनानि विद्वान्। युयोध्यस्मज्जुहुराणमेनो भूयिष्ठान्ते नम३ उक्तिं विधेम॥ YV. XI, 16.

Oh Self-Effulgent, Omniscient, and Omnipotent Lord, we offer unto Thee profound obeisance and praise. Cast out from us all debasing and sinful desires and habits and lead us, by the path of righteousness, to the attainment of all true knowledge that we may enjoy perfect bliss[139].

THE HAVANA

The Vedic sacrifice of burnt offerings होम, हवन, or अग्निहोत्र, as it is called in Sanskrit, is to be performed both morning and evening [for the purification of the air, the keeping alive of the study of Sanskrit and the Vedâs, and as a symbolic ritual to remind men, women and children that they have to put forth effort to advance materially, morally and spiritually always invoking upon, and fortifying themselves with a firm living faith in, God, the Source of all strength, making it a point to study the Sanskrit language and read His Vedic Word regularly].

1. Sipping of Water

(a) ओ३म् अमृतोपस्तरणमसि स्वाहा ॥

Oh Almighty God, Thy Omnipotent Providence is the Receptacle of our final beatitude. Tech us that we may realise this in truth.

With the uttering of this text all the performers of the sacrifice, or those who sit nearest the fire-place, should sip water once as already explained. The water should be provided in small clean metal cups.

(b) ओ३म् । अमृतापिधानमसि स्वाहा ॥

Oh Almighty God, Thy Omniscient Providence is the safety of our final beatitude. Grant us the grace that we may realise this truth and live up to it in thought, word, and deed. With this the second sipping is to be done as before.

(c) ओ३म् । सत्यं यशः श्रीर्मयि श्रीः श्रयतां स्वाहा ॥ तैत्तिरीयआरण्यक ॥१०।३२॥३५॥

Oh Most Merciful God, may the strength of truth, a good name, the regard of great deeds, worldly prosperity and spiritual advancement resort to our endeavours for our good as well as that of others. May we lay claim only to what is ours and never court others' possessions.

With this the third sipping is to be performed.

2. Symbolic Laving of Parts of the Person

(a) ओ३म् । वाङ्म् आस्येऽस्तु—Oh Almighty God, may my tongue and all the organs of utterance be ever blessed with the full power of speech.

(b) ओ३म नसोर्मेप्राणोऽस्तु—Oh Almighty God, may my nostrils (and the trachea) be the receptacles of healthy vital air.

(c) ओ३म् अक्ष्णोर्मे चक्षुरस्तु—Oh Almighty God, may my eyes be ever blessed with perfect power of sight.

(d) ओ३म् । कर्णयोर्मे श्रोत्रमस्तु—Oh Almighty God, may my ears be ever blessed with perfect power of audition.

(e) ओ३म । बाह्वोर्मे बलमस्तु—Oh Almighty God, may my arms be ever blessed with the strength of prowess.

(f) ओ३म । ऊर्वोर्मेऽओजोऽस्तु—Oh Almighty God, may my thighs be ever blessed with the strength necessary for quick motion and endurance in travel.

ओ३म् । अरिष्टानि मेऽङ्गानि तनूस्तन्वा मे सह सन्तु ॥
पारस्करगृह्यसूत्र ॥ १ । ३ । २५ ॥

(g) Oh Almighty God, may (these and) all other limbs of my body be safe from all harm, rendering my whole body healthy and sound for my life's work.

While uttering (a) to (f) dip two fingers of the right hand each time in water and touch the respective parts on both sides and while reciting (g) dip the right hand in water and wash both the hands.

3. Putting Fire in the Sacrificial Dish

(a) ओ३म् । भूर्भुवः स्वः ॥

Gobhilagrhyasutra, I, 1, 11.

For the Glorification of Thee, Oh God Almighty, the Energiser of the whole universe, the sanctifier of Thy devotees, and the Controller of, and the Imparter of the bliss of final emancipation to, the righteous, we now commence this sacrifice.

For this sacrifice the performers should provide themselves with a little earthen lamp or a little metal dish, with a small quantity of pure (preferably cow's) molten butter and a cotton wick in it. This lamp should be lighted (preferably with tinder)

and a bit of pure indigenous camphor (with no adulterants, such as animal fat) ignited from this lamp should then be put in the metal sacrificial dish among little sticks of Sandal, Ficus Religiosa, Mango, Wild Fig, Banyan, Butea Frondosa or the Silk Cotton tree, already arranged for the sacrifice. After chanting the above text, while this is proceeding the following stanza should be recited:—

(b) भूर्भुवः स्वर्द्यौरिव भूम्ना पृथिवीव वरिम्णा। तस्यास्ते पृथिवि देवयजनि पृष्ठेऽग्निमन्नादमन्नाद्याया-दधे ॥ YV. III, 5.

I establish, for the purpose of obtaining all sorts of food, the sacrificial fire which consumes all food (fuel) offered in it, on the bed of the hearth directly in contact with the surface of the earth well known as the place where the righteous perform their good deeds—the fire which on account of its most potent properties can be compared to the vast celestial region or the excellent earth itself, and which in principle is identical with the ultimate

source of thermic energy existing on the earth [as the physical fire], in the atmospheric region [as lightning], and in the heavens [as the sun].

3. Fanning the Sacrificial Fire

After the lighted camphor has been placed upon the sticks in the dish, a few more sticks should be placed over and around the burning camphor, and the fire fanned to the accompaniment of the chanting of the following texts:—

उद्बुध्यस्वाग्ने प्रतिजागृहि त्वमिष्टापूर्ते सꣳ सृजेथामयं च। अस्मिन्त्सधस्थेऽ अध्युत्तरस्मिन् विश्वे देवा यजमानश्च सीदत। YV. XV, 54.

Oh leader, arise thou and be wakeful in all thy activities, May thou and these people of thine work in unison for the fulfilment of thy desires and the accomplishment of the works of public utility. May you all, all the elite and the worker of philanthropy, be established in the householder's stage the most important of all the stages of life [140].

4. Feeding the Fire with Fuel

When the fire is gradually spreading to all the sticks, three sticks of any of the trees mentioned already, measuring about eight finger-breadths (about five inches) each in length, should be dipped in molten butter and put one by one separately into the sacrificial fire in the dish to the accompaniment of the chanting of the following texts:—

(a) अयन्त इध्म आत्मा जातवेदस्तेनेध्यस्व वर्धस्व चेद्ध वर्धय चास्मान्प्रजया पशुभिर्ब्रह्मवर्चसेनान्नाद्येन समेधय स्वाहा ॥ इदमग्नये जातवेदसे । इदन्न मम ॥

Oh Almighty God, in Whom the Vedas have their origin, this my soul is Thy fuel. Mayst Thou get ablaze and advance in glory by the fire of Divine love consuming her, so that Thou wouldst surely bless us with worthy offspring, followers and dependants, with good cows and cattle, and fuse us together with clean, pure food and other things necessary for life of a quality entirely in keeping with, and acquired by means fully justifiable

by the sanction of, Thy Vedic Law, so that we may always abide by truth in thought, word, and deed.

All this we entreat of Thee, we ask only for the glory of Thy Name Who knowest all born beings, and not actuated by any selfish motives.

With this put one stick in the dish.

(b) समिधाग्निं दुवस्यत घृतैर्बोधयतातिथिम्। आस्मिन्हव्या जुहोतन स्वाहा ॥ (YV. III, 1.) इदमग्नये। इदन्न मम ॥

सुसमिद्धाय शोचिषे घृतं तीव्रं जुहोतन। अग्नये जातवेदसे स्वाहा ॥ (YV. III, 2.) इदमग्नये जातवेदसे। इदन्न मम ॥

Oh doer of good works, set the sacrificial fire ablaze by means of good fuel and pure fragrant and invigorating material like clarified butter, feeding it with all good disinfecting and nourishing articles as you would entertain a respectable guest. You should liberally offer in it pure and healthy things worthy of sacrifice.

Vouchsafe me the purity of motive, Oh Lord, that this act which I perform now, and all other actions of my life, I may do only for the glorification of Thee, the Leader and Enlightener of all, and offer all up to Thee, never priding myself over it or thinking of arrogating to my own selfish ends the fruit of any of them.

When the sacrificial fire is thus well lit you should offer into it molten butter.

With these two texts, put in the second stick.

(c) तं त्वा समिद्भिरङ्गिरो घृतेन वर्धयामसि। बृहच्छोचा यविष्ठ्य स्वाहा॥ (YV. III, 3.) इदमग्नयेऽङ्गिरसे। इदन्न मम॥

This sacrificial fire if we utilise it properly, feeding it with suitable fuel and water, can be a means of locomotion, of conveying things from one place to another, to illuminate places brightly, and will be most helpful in joining and disjoining gross material objects.

Vouchsafe us the wisdom to understand, Oh Lord, that this act which we

perform now and all the actions of our life, we have to do and offer up to Thee for the glorification of Thy Name, Who art the Self-effulgent Enlightener of all and the Inner Self that impels the whole universe, so that we may have no selfish contact with any of our deeds.

With this put in the third stick,

5. Oblations of Molten Butter

अयन्त इध्म आत्मा जातवेदस्तेनेध्यस्व वर्द्धस्व चेद्ध वर्धय चास्मान्प्रजया पशुभिर्ब्रह्मवर्चसेनान्नाद्येन समेधय स्वाहा ॥ इदमग्नये जातवेदसे । इदन्न मम ॥

[For translation see (4) (a).]

This text should be recited five times, each time an oblation of molten butter being poured with a ladle (or spoon) over the fire in the dish.

6. Sprinkling of Water

(a) ओ३म्। अदितेऽनुमन्यस्व—Oh Almighty God, Thy Providence is irrefragable; con descend to accede to our wishes.

(b) ओ३म्। अनुमतेऽनुमन्यस्व—Oh Almighty God, Thou art the Kindest and the Most Condescending, please accede to our wishes.

(c) ओ३म् सरस्वत्यनुमन्यस्व । गोभिल गृह्यसूत्र १।३।१-३।।—Oh Almighty God, Lord of Vedic Speech, condescent to accede to our wishes.

(d) देव सवितः प्रसुव यज्ञं प्रसुव यज्ञपतिं भगाय । दिव्यो गन्धर्वः केतपूः केतं नः पुनातु वाचस्पतिर्वाचं नः स्वदतु ।।

May the great earth (and our fatherland) our impeller to deeds of glory fully bring about unity and solidarity amongst us, and may she, in a special manner, be the source of encouragement to him who is the protector of our unity and solidarity for our greater good. May Almighty God, the Wonderful Supporter of the universe, the Purifier of man's mind, purify our understanding, and may the Protector of the Eternal Vedic Law enable us to realise fully in our lives the truth of His Holy Vedic Speech.

With the chanting of these texts, sprinkle water all around the altar, that is, with (a) towards the east, (b) west, (c) north, and (d) south and all around.

7. Oblations of Molten Butter

(a) ओ३म् । अग्नये स्वाहा ॥ इदमग्नये । इदन्न मम ॥ गो. गृ. सू. १।८।२४.

Oh Almighty God, grant us the wisdom to realise that this act and all the actions of our life are to be done and totally offered up to Thee, our Lord Supreme, for the glorification of Thy Name; for, whatever we have, the whole of this world, is designed only for that end, and that we can have no selfish contact with anything we do.

With this pour a libation of molten butter on the fire in the dish towards the northern side.

(b) ओ३म् । सोमाय स्वाहा ॥ इदम् सोमाय । इदन्न मम ॥

Oh Almighty God, grant us the wisdom to realise that this act and all the actions of our life are to be done and offered entirely to Thee, the Creator of the universe, for whatever exists in this created universe, including ourselves, is designed only for the glorification of Thee,

the Source of all wealth, and we can therefore, have no selfish contact with anything.

With this pour a libation of molten butter on the fire in the dish towards the southern side.

(8) Offerings in the Centre of the Dish

(a) ओ३म् । प्रजापतये स्वाहा ॥ इदं प्रजापतये । इदन्न मम ॥

Oh Almighty God, grant us the good sense to realise that this act and all the actions of our life are to be done and entirely offered to Thee, the Master of all creatures, for whatever exists, including ourselves, is intended only for the glorification of Thee, the Lord of all creatures, and that we can have no selfish motive in doing anything.

(b) ओ३म् । इन्द्राय स्वाहा ॥ इदम् इन्द्राय । इदन्न मम ॥

Oh Almighty God, grant us the wisdom to understand that this act and all the actions of our life are to be done and entirely offered to Thee, the Master of all

power and pelf, for whatever we possess— the whole universe itself including ourselves, is intended only for the glorification of Thee, the Lord of all creatures, and that we can have no selfish contact with anything.

With the chanting of these two texts, two oblations of molten butter should be offered in the middle of the dish.

(9) Oblations of Molten Butter along with Other Sacrificial Material

(A) The following texts are for the morning sacrifice.

(a) ओ३म् । सूर्यो ज्योतिर्ज्योतिः सूर्यः स्वाहा ॥

Oh Almighty God, Thou art the Prime Mover of the universe That imparts lustre to all beings, and to this end, Thou hast created the sun that yields light and heat that keep all physical things safe in their true nature.

(b) ओ३म् । सूर्यो वर्चो ज्योतिर्वर्चः स्वाहा ॥

Through the sun Thou givest us strength, the Symbol of Thine own Omnipotence, that we may do great deeds in life for the glorification of Thy Name.

(c) ओ३म् । ज्योतिः सूर्यः सूर्यो ज्योतिः स्वाहा ॥

He is the Light that lights our path through the night of doubts and difficulties, and He is the Sun That awakens us when we are in danger of succumbing to moral and spiritual stupor, that we should under all circumstances live up to His Vedic Truth.

ओ३म् । सजूर्देवेन सवित्रा सजूरुषसेन्द्रवत्या जुषाणः सूर्यो वेतु स्वाहा ॥

(d) The sun being ever in contact with the world of physical beings created by God, Who by His Almighty Providence is immanent in all beings, in unison with the dawn resplendent with the glory of the early rising sun draws up the fine atoms of the material offered in the sacrificial fire and diffuses it far and wide.

With these, four oblations of molten butter should be offered in the morning, each accompanied by an oblation of other sacrificial material as prescribed already. The latter can be offered by any number of persons present.

(B) ·The following texts are for the evening sacrifice:

(a) ओ३म् । अग्निर्ज्योतिर्ज्योतिरग्निः स्वाहा ॥

Oh Almighty God, Thou art the Self-Effulgent Source of all light and Thou providst us with the thermic energy that yields us light to see physical things with, in their true essential nature.

(b) ओ३म् । अग्निर्वर्चो ज्योतिर्वर्चः स्वाहा ॥

Through the thermic energy Thou givest us a power, the symbol of Thine own Omnipotence, with which we can do great things for the good of all humanity.

(c) ओ३म् । अग्निर्ज्योतिर्ज्योतिरग्निः स्वाहा ॥

This is (a) above simply repeated, and hence should not be recited aloud.

(d) ओ३म् । सजूर्देवेन सवित्रा सजू रात्र्येन्द्रवत्या जुषाणो अग्निर्वेतु स्वाहा ॥ YV. III, 9&10.

The thermic force, being ever in contact with the universe created by God the Omnipotent and being well utilised at night time when generally the air

is powerful, reaches all physical things, and as is its true nature, pervades them through and through (by means of its light and heat).

With these, four oblations of molten butter and other sacrificial material should be offered in the evening just in the same manner as in the morning.

(10) Oblations for Both Morning and Evening

(a) ओ३म् । भूरग्नये प्राणाय स्वाहा ॥ इदमग्नये प्राणाय । इदन्न मम ॥

Oh Almighty God, Who art the Source of the being of the whole universe and dear to us, as the very vital force enlivening our corporal being, grant that we may dedicate our all to Thee, for this whole universe visible and invisible, exists for the glorification of Thee, Source of its life, and that we may not have any contact of selfishness in our relations therewith.

(b) ओ३म् । भुवर्वायवेऽपानाय स्वाहा ॥ इदं वायवेऽपानाय । इदन्न मम ॥

Oh Almighty God, grant us that we may entirely dedicate ourselves to Thee, the Omnipotent Dynamis That keeps the universe together, Who art the Sanctifier of Thy devotees and the Bestower of final beatitude upon the righteous. This act and all the actions of our life are for the glorification of Thee, Whose Omnipotent Divine Providence unites and purifies the universe (of all evil and disharmony), and we do not lay claim to the fruit of any of them.

(c) ओ३म्। स्वरादित्याय व्यानाय स्वाहा॥ इदमादित्याय व्यानाय। इदन्न मम॥

Oh Lord God, irrefragable in Thy Might, Who pervadest the whole universe, regulatest each being in it and grantst to the worthy final beatitude wherever he or she may be, vouchsafe that we may live up to Thy Truth wholeheartedly in thought, word, and deed. May we understand, Oh God, that this act as well as all the actions of our life are for the glorification of Thy Name Who art Perfect and Omnipresent, and that we must

not soil any of them by the touch of selfishness.

(d) ओ३म् । भूर्भुवः स्वरग्निवाय्वादित्येभ्यः प्राणापानव्यानेभ्यः स्वाहा ॥ इदमग्निवाय्वादित्येभ्यः प्राणापानव्यानेभ्यः । इदन्न मम ॥

Oh Almighty God, Source of our being, purification and bliss, may this resolve be fully conducive to the welfare of our thermic, dynamic and optic energies, and to that of our threefold vitality, namely, the first that enlivens, the second that cleanses and the third that circulates blood pervading the whole system. Oh Lord ! may I realise that this action now being done by us and all the actions of our whole life are designed by Thee to be beneficial to the universal thermic, dynamic and optic energies, and the universal vital force that energises the whole creation, the other vital force that Purifies it and the third that permeates it through and through unifying the whole, and that we should have no selfish contact with any of them.

(e) ओ३म् । आपो ज्योतीरसोऽमृतं ब्रह्म भूर्भुवः स्वरों स्वाहा ॥

Oh Lord God Almighty, vouchsafe that we may fully realise that thou art All-pervading, the Light of our souls, the Essence of our being, the Source of our final emancipation, the Great Supreme Being, the Cause of the existence of the whole universe, the Sanctifier of Thy devotees, and the Bestower of all happiness upon the righteous and industrious.

(f) ओ३म् यां मेधां देवगणाः पितरश्चोपासते। तया मामद्य मेधयाग्ने मेधाविनं कुरु स्वाहा॥ YV. XXXII, 14.

Oh Self-effulgent God, make me a possessor of superior discriminative understanding by bestowing on me through my truthfulness of conduct that wisdom which the enlightened and the protectors of society, by Thy Grace, attain and utilise.

(g) विश्वानि देव सवितर्दुरितानि परा सुव। यद्भद्रं तन्न आ सुव स्वाहा॥ YV. XXX, 3.

(h) अग्ने नय सुपथा रायेऽ अस्मान्विश्वानि देव

वयुनानि विद्वान् । युयोध्यस्मज्जुहुराणमेनो भूयिष्ठांते नमऽउक्तिं विधेम स्वाहा ॥ YV. XL, 16.

[For translation of (g) and (h) see pp. 206 & 210]

With each of these eight texts, offer one oblation of molten butter into the sacrificial fire along with an offering of fragrant and nourishing material by one person or any number of those present at the time of the sacrifice.

ओ३म् । सर्वं वै पूर्णꣳ स्वाहा ॥

Oh Almighty God, everything in the universe Thou hast created is perfect in its own way and for the purpose it is intended to serve. May this sacrifice, and also every action of our life, be perfect. and may we Thy devotees also become perfect in every way as Thou art Perfect,

This should be uttered thrice by all present and three oblations of consummation, one each time, offered in the sacrificial fire. All the remaining material may thus be exhausted. Finish with the chanting of YV,XXXVI, 17 Aryabhivinaya II, 25 and the peace prayer at the end of the Sandhya.

Warning. Charlatans, sectarians and hypocrites do frighten and dissuade simple folk from performing the Sandhya and such other devotional exercises under certain ciscumstances. For example, it is maintained that the Sandhya adoration must be performed after bath- If this foolish advice were to be taken seriously the daily bath would become the *sine qua non* of one's daily devotions, with the result that, if one were not to bathe for some reason or other one would *ipso facto* be excused from the Sandhya. Again till one took one's bath one would be at liberty to utter any and every nonsense, attend to all worldly things first, read newspapers, quarrel with one's family and servants, and then after bath, hastily perform one's Sandhya and then go to one's business, excusing oneself very legitimately that there was no time! The rule of the Brahma-muhurta, as the most appropriate time for the Sandhya and the recitation of the Gayatri, would then be absolutely null and void. This is absurd. In none of the authoritative

Smriti and ritual works is laid down that bath is necessary before the Sandhya. The cleaning of the teeth and bath are essentially hygienic items and though must be attended to daily, they cannot be allowed to interfere with the Brahma-muhurta sandhya, if one can't take his bath early in the morning, (and one ought to make it a habit to get up at about 4 or at the latest at 5 A. M.) after attending to the necessary calls of nature and some washing just enough to clean one's hands and face and rinsing one's mouth, one ought at once to begin one's Sandhya adoration. When this over with due meditation, one ought to recite the Sacred Gayatri till, in the morning the stars disappear from the sky, and the sun begins to appear on the horizon (and then will come the time for daily bath, etc.), and in the evening till the stars begin to shine in the heavens. As for the recitation of the Sacred Gayatri at other times, that must

be done throughout the day and night, whenever one has health and consciousness enough to utter those, little, easy ten words of Vedic Sanskrit. Men, women, and children, all who have their senses sound and are not insane, must observe this rule, to which there is no exception.

NOTES

N. B. For notes 1—7 see the author's preface,

[8]In the original the most unscientific numbering of the Bashkala recension into Ashtaka, Adhyaya, Varga and mantra is followed. We have substituted for it the very scientific division into Mandala, Sukta and mantra. This text is also the "peace-prayer"—shantipatha—of the Taittirriyopanishad, Part I.

[9]The translation is ours. A separate translation is given wherever confusion is apt to arise from the original. Some corrections have and to be made in the original which are explained in these notes. where necessary.

[10]This is a prayer for peace but शम् means happiness as well.

[11]This is a translation of the original paraphrase by the author, Svami Dayananda Sarasvati.

[12] God is the Fore-ordainer of kings and kingdoms.

[13] The word शत्रु is derived from the root शद्लृ 1st conjugation meaning to 'perish' by affixing the Unadi suffix क्रुन U IV, 103, and signifies 'one who perishes,' and when the causal sense is implied, 'one who kills,' the form in both cases being the same. Nobody dies or kills unless it is God's will that somebody should. न जायते म्रियते वा विपश्चिन्नायं कुतश्चिन्न बभूव कश्चित्। अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे॥ कठ २।१८. शत्रु also means 'the wicked person who is inimically inclined towards the righteous, the weak and helpless.'

[14] Knowledge of physical realities is acquired by

study. But knowledge of the soul and God is attained through an unflinching, unalloyed faith, giving rise to the experience of the ever continuing presence of these two great Entities. No study is conclusive here. Study is essential in all cases, but it is not decisive in the acquisition of these two.

[15] God and Nature do not intend that one should be subject to any physical ills. They are, indeed of one's own making.

[16] Greed though inordinate, for something good, for example, spiritual perfection, called in the language of the science of Yoga, उत्कृष्टवैराग्यम्, an intensely powerful attitude to renounce the world, is a very high qualification distinguishing one for spiritual advancement.

[17] Not bereft of but possessing an infinitude of them.

[18] Cf. स पूर्वेषामपि गुरुः कालेनानवच्छेदात् ॥ Yogasutra, I. 26.

[19] Derived from वृ to elect, U. III, 53, means both the elector and the elected.

[20] सनद्वाजं विप्रगेर तरुत्र धनस्पृतं शूशुवांसं सुदक्षम् ।
दस्युहनं पूर्भिदमिन्द्र सत्यमस्मभ्यं चित्रं वृशणं रयिन्दाः ।

The whole of the hymn No. 47 of Book IX of the Rigveda, of which this is the 4th stanza, describes beautifully what sort of wealth man should endeavour to acquire.

[21] Cf. Nemo dat qui non habet.'

[22] Strangely enough, Europeans, especially English people use the Hindi verb मांगना in this sense. They say:—तुम क्या मांगता है for what do you want ?'

[23]The word पूर्वेभि: in this stanza does not mean "the ancients," that is, those belonging to bygone ages who are no longer in flesh and blood amongst us, but those that are the teachers, guides, and leaders of mankind whether today amongst us, or were considered to be such by human society of the past ages. Similarly, नूतन: signifies those who are undergoing training now or were doing so in the past. The idea embraces the future time also.

[24] प्राप्त करो is the same as Sanskrit प्राप्तं कुरु or प्राप्यं कुरु.

[25] I. e., the first stanza of hymn two, book one.

[26]अरम् and अलम् are not identical, as the foolish principle लरयोरभेद: fabricated by later pseudo grammarians to justify their own faulty pronunciation and wrong interpretation of Vedic texts, is of no value in Vedic exegesis. अलम् is derived fiom the root अल meaning to adorn or be sufficient, and अरम् from the root ऋ to go.

[27] In the orginal सत्रतिमामे पान करो is not a happy expression. Though metaphorical, it has an anthropomorphic ring in it.

[28] Tbe original paraphrase of this stanza is very corrupt and baffles all attempts at translation. We

give it below:—हे परात्पर परमात्मन्! आप "पुरुतमम्" अत्यन्तोत्तम और सर्वशत्रुविनाशक हो तथा बहुविध जगत् के ईशान (स्वामी) और उत्पादक हो, वार्याणाम्' वर, वरणीय, परमानन्द मोक्षादि पदार्थों के भी ईशान हो। [·······
"सोमे" और······ उत्पत्तिस्थान संसार आपसे उत्पन्न होने से "इन्द्रम्"परमैश्वर्यवान आपको (अभि प्रगायत) हृदय में अत्यन्त प्रेम से गावें (यथावत्) स्तुति करें जिससे आपकी कृपा से हम लोगों का भी परमैश्वर्य बढ़ता जाय और परमानन्द को प्राप्त हों।]

In this passage, the dots are ours and indicate ellipses which cannot easily be filled without doing violence to the other portions of the text. We however, substitute the following for the porion enclosed by us within rectangular brackets:—
आप सब लोकलोकान्तरों के सभी प्राणियों के निरीक्षक होने से, सोमे' और हमारे ऐहिक जीवन के लिए आवश्यक सभी भौतिक पदार्थों का उत्पत्तिस्थान संसार आप ही से उत्पन्न होने से, हम सदा 'इन्द्रम" परमैश्वर्यवान् आपका यश(अभि-प्रगायत) हृदय में अत्यन्त प्रेम से गावें और दूसरों केसम्मुख आपकी (यथावत) स्तुति करें जिससे आपकीकृपा से हम लोगों का भी परमैश्वर्य बढ़ता जाय और हम सब मिलकर परमानन्द को प्राप्त हों ऐसी सुबुद्धि हमें प्रदान कीजिए।

We now append a full translation of the reconstructed original paraphrase, "Oh Supreme Spirit, Greater than the greatest of beings, Thou art पुरुतमम of surpassing excellence and पुरूणाम the Exter -minator of the foes of the righteous, the innocent the poor and helpless. ईशानम् Thou art the

Maker and Lord of the multifarious universe and of every object in it. वार्याणाम्. Thou art the Master and Disposer of all choice things that come within the scope of human desires including even the highest bliss of final emancipation On Lord, vouchsafe us the good sense that realising that Thou art the Supreme Controller of various spheres of existence and of all creatures, and that as सोमे the world, the source of all material things necessary for our life, has originated from Thee (as its efficient cause), it is but meet that we should, in our hearts अभिप्रगायत sing with great fervour इन्द्रम the infinite glory of Thee, the Great Master of all power and pelf, and also extol Thee before others, so that our prosperity may by Thy grace, advance and सचा we may all together सुत attain the highest bliss."

[29] This is an exact rendering of the lucid original. It is strange that such a lengthy and difficult Vedic text should be so carefully handled by the same original writers who so miserably bungled over the comparatively smaller and easier previous text.

[30] The little bit पाहि धूर्तेरराव्णः is very wonderful indeed. धूर्ति and अरावन् here describe only one person and not two. These two bad traits are found together in most cases today. From the conductors of modern governmental systams down to the very beggars trudging in the streets uttering plaintive cries, a majority of people can be described by these two epithets at once Examples

of the separate existence of these horrible vices are not at all rare We may confidently assert that the major part of humanity is divided amongst these three types of peole. Any how, it should be noted that a fraudulent person who is not at the same time miserly or niggardly, is more than a tolerably good gentleman. If he cheats or robs rich Peter, it is perhaps only to succour poor Paul. To be niggardly is a sin with him, but high patterns of this virtue are vrey rare. On the other hand an extremely rich and good charactered man may be very niggardly. He may not give a brass farthing to a beggar, he may not give a morsel of grub to a hungry person, but at the same time he may never cheat anybody even for the whole world.

31 This tnanslation and the original paraphrase are both useful for an accurate understanding of the text. In the original paraphrase, however, there is much confusion which is got over in the rendering.

32 It should be किञ्च परम् or परम् किञ्च. By a clerical error the word परम् has been prefixed to आकाश.

33 Clerical error has deprived this verb एषि of its prefix आ without which the sense in the paraphrase attributed to it cannot be justified.

34 In the original आदिवम् is by clerical error, inserted here.

35 The rectangular brackets are ours

36 The form विजानीहि is the second person of the Imperative Mood, but according to the opinion

of Patanjali on P. VII, 1, 39 namely, तिङा च तिङो भवन्तीति वक्तव्यम् (which statement from its construction seems to be a Vartika af Katyayana) that is, "it should be stated that any tense form of a verb can, in the style of the Vedas, be used in the place of any other." It is here used in the sense of the Present Indefinite. This is quite a good case of Vedic style.

[37] On the surface, there seems to be a clerical error here. बर्हिस् = यज्ञ and the suffix मतुप् shows excellence. Vide Unadi, II, 109, and P.V,294 and the Sangraha text quoted in the Mahabhashya, namely भूमनिन्दाप्रशंसासु नित्ययोगेऽतिशायने । सम्बन्धेऽस्तिविवक्षायां भवन्ति मतुबादयः. In the present case निन्दा cannot be the import of the suffix, in as much as the word बर्हिस = a 'good work,' or advancement. It is vary probable that this is no error at all but a very cunningly formend compound of बर्हिस and मन्थ meaning to destroy. The irregularity here, if any, is negligible.

[38] This text, however, admits of another and a more appealing interptation in which, God would be represented as ordering the King, leader, teacher, patriarch, father, elder, pater-familias,' guide, etc , that is any one in the control of affairs and charged with the care of people, to use his or her discriminative faculty and influence in safeguarding the interests of those in his or her charge by warding off the undesirable. In this interpretation the form विजानीहि would be Imperative.

39 The original अन्त इतना है यह न हो though irregular according to the rigid, recalcitrant, Hindi idiom‘ is the exact equivalent of the English expression ‘God forbid’ etc.

40 In his commentary on the Nasadiya hymn RV.I, 29,2, the author interprets the term स्वधा to mean स्वसामर्थ्य and equates it to प्रकृति. primordial or causal matter.

41 The bit उर्ध्व देश में रक्षा करो does not describe life after death as enjoyable in a particular place called ‘heaven’. It cannot be rendered into ‘the higher,’ or upper regions.’

42 A prayer for the grant of the greatest enjoyment of happiness seemed selfish and sensual. Hence this bit.

43 The author, like all sensible people, knew that the wretched ‘passport’ system of the so-called civilised Governments today is a symbol of the worst form of slavery.

44 The emancipation of souls is neither a chimera nor something attainable after death. It is a hard reality and has to be realised in one’s earthly life itself. here, and now.

45 Submission to, countenancing, and toleration of any type of slavery, is a great sin in the ‘eyes’ of God.

46 The rectangular brackets are ours.

47 Not after death but during bodily existence itself.

48 The bracketted bits are inserted by us.

49 प्राणादिके सुसमीप बैठे हुए in the original is

[50] The original has, "यूयं पात" आदरार्थं बहुवचनम्.

[51] The original is confused and full of gaps. It requires the insertion of हों after. धनाढ्य जन. So also insertion of व: ऊतय: before अनेहस: and of तथा रक्षा after सुख are also very necessary.

[52] The original has व ऊतयो व ऊतय: in which सु should be substituted for the second व: and आपकी की हुई रक्षाही सर्वोत्तम रक्षा है has to be added at the end. Our translation follows this line The "too many cooks" employed by the simple-hearted Dayananda "have completely spoilt his broth" See n. 130.

[53] In the original we have the ponderous epithet सत्यस्यप्रकाशैकघनमय which is not very easy to translate in as much as a cloud, घन, is generally associated with darkness and not light. Here it should be taken to mean only a 'flood' or 'expanse of light'.

[54] The original has हम निश्चित सुख स्वरूप हों which is not to be taken literally since it is only God that can be happy or blissful by His very स्वरूप or nature.

[55] The rectangular brackets are ours.

[56] स्वर्ग: in the original does not mean "heaven".

[57] See YV,XII, 1 quoted elsewhere.

[58] This stanza contains a clear reference to the Vedas.

[59] In the original, by clerical error, पाञ्चजन्य: and मरुत्वान् are interpreted alike. We have varied the rendering.

[60] The rectangular brackets are ours. This stanza also clearly refers to the four Vedas by the term वचोविदः

[61] हमारा पाप सब नष्ट हो जाय in the original can only mean this, since, what is past cannot be undone even by God. The accumulated store of the results of the actions of the past which is not yet enjoined for enjoyment during the present life, can surely be wiped out by the efforts of the devotee backed by the grace of God. But sins are never remitted.

[62] The term कन्यता clearly refers to the Vedas.

[63] The bit गाः अविन्दन् refers to the four Vedas.

[64] By clerical error मृत्त and मयः कृषि are rendered alike.

[65] विरुद्धम् ईर्ते=नि+इर्+अच्=वीरः an opponent or foe.

[66] प्रिय बन्धु in the original is not a very happy expression.

[67] The particle न means, 'like,' 'only,' 'and,' 'so,' etc.

[68] Clerical error put प्रियमित्रः for हितमित्रः in the original.

[69] See n. 130.

[70] The Vedic Lore cannot and must not be considered on a footing of equality with inanimate things. Faith in God and His Truth requires that we should speak of the Vedas in a very reverent tone. For the same reason, the printed or written text of the Vedas or any part of them

should be handled with a reverent attitude. It is the absolute lack of such a training that is at the root of the widely prevalent infidelity against the Vedas in India today, and it is also responsible for the nonexistence of a single all correct edition of the Vedas, whereas the Bible and the Koran can present any number of good and correct editions. It is also the cause of the Vedas being printed not even once in ten years all over the world today, while the Bible and the Koran are printed almost many times over every year.

[71] 'Thermic' means yielding heat, and 'actinic', light.

[72] These rectangular brackets are ours.

[73] The world soils the devotee's life.

[74] There is a lot of confusion in the original here created by slovenly amanuenses and perfunctory editors. See note 130 at the end where evidence is adduced to prove our point.

[75](a) विश्वम् आ समन्तात् हन्ति इति = विश्व+आ+हन् +ड = विश्वाहा, the indiscriminate destroyer of anything and every thing.

(b) विश्वानि च तानि अहानि or विश्वं च तत् अहन् = on all days, always.

(c) अपः = the prefix or particle अप used as a noun or a declinable like सु in st. 29 above.

[76] See note No. 75.

[77] Rectangular brackets are ours. This is an adaptation. We have rejected as spurious the pas-

sage in the original referring to golden vessels, etc. which is already mentioned in a way.

[78] This includes also robust woman, without whom the existence of robust men is of no avail. Hence we have added the matter in the rectangular brackets here and later on to make the point clear.

[79] These rectangular brackets are ours.

[80] It should always be borne in mind that it is just only to pray for the good, the righteous, and the generous, and never for the evil, wicked, oppressive, and harmful. A prayer for the transformation of the nature of the evil, etc., of course, is always opportune. Hence, such prayers as:— योऽस्मान्द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः, AV.III,27, 1—6 are quite legitimate and good. However, the person who prays must himself or herself be good in the eyes of God, otherwise the prayer will be useless. If a wicked person were to pray earnestly to God for the destruction of another wicked person, God's position would surely be very awkward, for according to His just and impartial nature He will have to kill both.

[81] & [82] The original text here is very confused and verbose. Hence we have had to adapt it a good deal so as to make the auther's sense clear in the translation.

[83] Neither here nor at the end of the work is the date of the completion of the book given.

[84] The style of Nos. 1 and 2 is very prolix mostly faultless. and good 'Hindi'. Hence the reason advanced by some that the horrible mistakes in some places that mar the work are due to the

author's lack of acquaintance with the idiom, hold no water.

[85] These rectangular brackets are ours.

[86] See Chapter VII. This subject is dealt with in the ऋग्वेदादिभाष्यभूमिका also which was written later. But it is only an introduction to the author's Vedic commentary referred to in the preface to this treatise.

[87] "..........it is the fault and corruption of the Nature of every man, that naturally is ingendered of the offspring of Adam: whereby man is very far gone from original righteousness, and is of his own nature inclined to evil so that the flesh lusteth always contrary to the spirit............" Article IX of the Anglican Church drawn up in 1571 in the reign of Queen Elizabeth of England.

The above is not Vedic teaching, Man is not naturally concupiscent. The Vedas teach that everything is perfect.

पूर्णात्पूर्णमुदचति पूर्णं पूर्णेन सिच्यते ।
उतो तदद्य विद्याम यतस्तत्परिषिच्यते ॥ AV, X,8,29.

"From the Perfect Supreme Being (as the efficient cause) the perfect (created universe) takes its rise, andthis latter perfect is sprinkled all over (completely pervaded all over and permeated through and through) by the Perfect, and hence, may we today (in this very earthly life) attain that Perfect by which that other perfect is sprinkled all over." Again पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते। पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ओ३म् । शान्तिः शान्तिः शान्तिः ॥

This is the 'shantipatha'—peace-prayer—offered at the commencement of certain Upanishads. It means:—

"That Subtle Being (the Supreme Being, the soul and the primordial matter) is perfect, and perfect also is this created multifarious universe which we see, for if from perfect (as the efficient or material cause), perfect be taken (as effect), what remains must necessarily be perfect."

Everything is perfect in its own way adapted in the best possible manner for the purpose for which it exists. If man is concupiscent by nature, it is wrong to condemn him. If Queen Elizabeth seriously believed in this so-called "doctrine", it was her Christian duty not to have condemned her own nephew, the Duke of Essex, to death. It is however, a case of the concupiscent falling foul of the concupiscent, perhaps, and so the the doctrine may be conceded the perfection it is alleged to possess Again, if the "Adam's business" is not genuine history which it does not at all seem to be in the least, the doctrine of concupiscence itself being based upon a falsity must necessarily be false. But here again, a goodly conjecture comes to its rescue. It is advanced to justify the political, moral, and religious imperfections, and sins of commission and omission, of the Europeans who being a highly civilised and politically powerful race must also necessarily be highly concupiscent.

[88] Vide Shatapathabrahmanam, 1,3,3,19; II,5,4,8; V,3,5,32; X,4,1,5; Kaushitakibrahmanam, IX,1;5; XII,8; Taittiriyabrahmanam, III,9,1,63.

89 Jaiminiyopanishadbrahmanam, III,4,9; YV. XIII,3; Shatapathabrahmanam, VII,4,1,14; XIV, 1,3,3.

90 Aitareyabrahmanam, VIII, 18.

91 Aitareyabrahmanam, II,41.

92 Aitareyabrahmanam, VII,12; Shatpaathabrahmanam, 1,3,1,28.

93 Taittiriyabrahmanam, II,8,8,10; Shatapathabrahmanam, VIII,4,1,3; Jaiminiyopanishadbrahmanam, IV: 24,11.

94 Shatapathabrahmanam, XIII,6,2,8.

95 These brackets are ours.

96 The expression यजुर्वेदाभिप्रायार्थसहित is extremely difficult to render, as the term अभिप्रायार्थ is a very curious one, used only by the author and no other scholar of note. Our rendering is faultless.

97 The language of the original is rather cryptic. The Samaveda, it should be remembered, applies the principles of the Vedic Lore to spiritual discipline. Most of the textual matter of the Samaveda is identical with that of the Rigveda but there is only repetition of expression, resorted to for economy's sake, the ideas of the two being entirely different. No commentator has as yet succeeded in throwing full light on this side of the Samaveda.

98 This bit refering to the Atharvaveda is added by us as otherwise a part of the text is left unexplained.

99 प्राण is the superior or upper vital force and अपान the inferior, nether or lower.

[100]These rectangular brackets are ours.

[101]This point is not at all touched upon in the original. The word तृतीये 'third', is simply repeated, the explanation given being of द्वितिये the second

[102]The second sphere is subtle material in which the bodiless विदेह and the mergers in primordial matter प्रकृतिलय lie inactive, immobile, and unconscious. See the Yogasutra of Patanjali, I,19. भवप्रत्ययो विदेहप्रकृतिलयानाम्.

[103]यस्मात्परं नापरमस्ति किञ्चिद्यस्मान्नाणीयो न ज्यायोऽस्ति कश्चित्। वृक्षऽइव स्तब्धो दिवि तिष्ठत्यकस्तेनेदं पूर्णं पुरुषेण सर्वम्॥

"To whom nothing else superior exists, than whom there is nothing subtler or greater; He who stands firm like a tree immoveable in the whole universe—wherever there is space and even beyond—That One God,—He completely pervades this whole universe."

Quoting this the 9th stanza from the 3rd Chapter of the Shvetashvataropanishad in support of his interpretation Yaska in the 3rd Section of the 2nd Chapter of his Nirukta rightly maintains that the word 'purusha' पुरुष is derived from the root पृ meaning 'to be perfect' or 'to fill', pervade', etc.

[104]By clerical mistake, the two bits वीर्यं मयि धेहि and बलं असि were dropped from the original paraphrase. This is probably a blunder of either the amanuensis, copyist, or compositor.

[105]यज्ञ is the name of God. See, Shatapathabrahmanam, III,1,4,15, I,1,1,13; XII,1,8,8; etc.

In the original of this quotation the word श्रुति is mischievously used by the amanuensis or copyist, which simply means that the Aitareya Satapatha and other Brahmanas are also 'parts of the Vedas.' This was never the opinon of the author, Swami Dayananda Sarasvati, who has clearly stated in his *Rgvedadibhasyabhumika* that the name Veda or Sruti can rightly be given only to the four Vedas and to no other text. The word 'brahmanam', itself by derivation, means 'an exposition of Brahma or Veda' or 'some thing based upon or originating from the Vedas, 'Brahma' and not 'Brahma' itself.

106 There is great confusion in the original paraphrase of this stanza which we have tried our utmost to clear in the translation. आपकी आज्ञा-पालन और आपकी प्राप्ति हो जिससे उस क्रिया में सदा तत्पर रहें in the original is an incomplete or irregular statement, for, it is not clear what is meant by उस क्रिया में unless we read the line as जिस क्रिया में उससे. Not only this portion but the whole of the paraphrase is corrupt showing clear signs of interference by half-learned and heretically inclined officious assistants.

107 The word अग्नि means 'soul' and 'God' besides containing many other ideas. See, Satapathabrahmanam, 1.3,3,9; III.2,2,7; VI,7,1,20; VII,3,1,20; X,2,1,2,4; VI,5,3,7; etc. Taittiriyabrahmananm. III,3,10,2; Gopathabrahmanam, 1,1,33; Jaiminiyopanisadbrahmanam. IV, 27 1; Sadvimbrahmanam asI. 1, Kausitakibrahmanam, IX 1,5;

XII, 8; etc.

[108]The bits within the rectangular brackets inserted by us to make the sense of the original clear.

[109]The word तुथः means ब्रह्मन् the Supreme Being. See, Satapathabrahmanam, IX IV 3, 4, 14. Here also in the original word श्रुति is mischievously tacked on.

[108]*b* The bits within rectangular brackets are inserted by us. The matter of the paraphrase is abstruse and difficult and there is a lot of confusion imported into it wilfully by the amanuensis and copyist. We have tried our utmost to clear the thing.

[109]*b* This is the rendering of an adaptation of the original which we have no space to reproduce here.

[110]The simple syllable क is one of the names of God, and means प्रजापति. See:—Aitareyabrahmanam, II,38; III, 21; VI, 21; Kausitakibrahmanam, V, 4; XXIV, 4;5;9; Satayathabrahmanam, VI, 2, 2, 5; 4, 3, 4; VII, 3, 1, 20; Tandyamahabrahmanam VII,83; Jaiminiyopanisadbrahmanam, III, 2, 10; Gopathabrahmanam, II. 1, 22; 6, 3; Taittiriyabrahmanam, II, 2, 5, 5.

[111]गच्छतीति—गम्=ब्रह्म—तद्धरतीति स गन्धर्वः। सर्वगत ब्रह्म को जो धारण करने वाला उसका नाम गन्धर्व है।

This is the author's note. It means:—gandharva is the epithet of that person who upholds (in all his thoughts, word, and deeds in daily life) the Supreme Being that pervades all".

[112]The matter within the rectangular brackets is inserted by us to clarify and embelish the original the idea of which is maintained intact.

[113]The word नमस् means यज्ञ. See Satapatha-brahmanam, II, 4, 2, 24; 6, 1, 42; VII, 4, 1, 30; IX, 1, 1, 16.

[114]In the original we have श्रोत्रादि अंग तथा सेनादि उपांग in which the word सेनादि is put in through clerical error, for this cannot be a subordinate part of any sense organ or limb of the animal body. An army is a limb of the "regal body" of the king, and one of the troops or regiments composing it is its subordinate part. What were the original words, or what exactly did the author of *Aryabhivinaya* dictate the amanuensis to write it is impossible to guess now.

[115]There is great confusion in the original here due to the perfunctoriness of the amanuensis in taking down correctly what was dictated.

[116]Seriousness and sincerity in doctrinal matters, a firm faith in the excellence of Vedic teachings, complete subordination of all ones' life's concerns to the study of and research into the Vedas devoting one's whole time to it, truthfulness in thought, word, and deed, are essential. Without these, mere abstract, unrelated-to life, Vedic research is bogus research and will do no good to anybody, but will surely cause unnecessary expense of a lot of money.

[117]Those of us who talk of political freedom very little understand the causes of the lost of it.

It is a punishment ordained by Divine wrath that people for their past and even present wickedenesses would lose their political freedom and become enslaved to outsiders. It is a very great weakness of character, a great sin, an unpardonable crime, to give preference to foreigners where our own brethren have to be provided with the wherewithals of life. By neglecting Vedic teachings, that is, the true law of morality and justice, people do away with the firm foundation of their own social and political life. With the enslavement and debasement of womanfolk they make further provision for such foolishness. With the degradation of those who serve and are artisans and manual labourers they create their own internal foes. When in the end they invite or harbour foreigners, adopt foreign manners, ape foreigners, use foreign languages or hybrid mixtures of foreign with their own idioms, and throw away the study of their ancient and classical languages describing them as dead languages, the last step in the downward move is complete, the ultimate result of all this being loss of independece and political, economical, and moral enslavement to the foreigner. Enslavement to a foreigner is possible only when that foreigner himself is a slave to some great evil, especially spiritual or moral evil. A nation or country well founded on a thoroughly spiritual and moral basis of practical life will feel it degrading to harm others, to impose their political yoke on other people, however weak the latter might be. Spiritually and

morally strong people do not enslave others, but it is only the slaves who do so. Hence when a nation or country gets enslaved its downward trend of degradation becomes extermely fast, the ultimate fall being so unexpectedly serious and horrible that the cleverest heads fail to devise any useful remedy. In all such cases self-introspection is extermely necessary. The first step should be to do away with heretical teaching. All other measures will then quickly follow suit and all will be well. It is not possible to do away with a foreigner at once. The presence of the foreigner is a dangerous gangrenous wound the operation of which may result in the death of the patient. Hence to strengthen the patient spiritually and morally is essential. This is possible only through such prayers and meditations as are laid down in this book. The foreigner will then cease to be a foreigner. To the Vedas none is a foreigner.

[118]See note [116] above.

[119]भूः earth, भुवर् the atomspheric region, and स्वर् the solar region.

[120]This is a very fitting prayer to be recited everyday, morning and evening, by the king or leader of people.

[121]The original is extremely confused and totally disordered which we had to adapt to render it into English.

[122]What is 'salvation'—मुक्ति mukti, मोक्ष moks

as it is called in Sanskrit philosophical treatises, final emancipation as it is provisionally named by translators and 'final beatitude' as it is rightly called by some ? Who earns or enjoys it ? These are very relevant questins but not easy to answer. Opinions differ as to what mukti is, but there is this much of agreement that it is not a state to be attained after death. It is to be attained in this earthly existence itself, and he or she who fails to earn it now will never earn it. There is agreement on this point also that it is a state of prefection in which all blemishes, weaknesses, concupiscences, and fetters are totally god rid of. To know this much of this great topic is a good thing, for, every enquirer can start from here as the basis and speculate. About the second question, namely, who earns mukti, no sufficient light has been provided by any thinker, Indian or foreign, that would help the enquirer in understanding clearly the requisite minimum qualifications of the embodied soul that earns mukti.

We have explained this point at great length in the Introduction to our edition of the Yajur-Veda to which the reader is referred.

[123]The Vedas tell things in the simplest language and very bluntly. They maintain that man's destined age is only one hundred years and nothing more. Some exceptions there may be, for there are exception to every rule, who may be said to have lived much longer than this. But they are only exceptions and do not contradict the

general Vedic principle. The Vedas do admit that there may be such exceptions. This view of taking man to be a 'centenary' animal is really scientific. Woman's body ceases to function as puerperal 'machine' after menopuase in about the fiftieth year of her age. Some twenty years more of strenuous work for the maintenance of the children and a little more than that period, of inanition, brings her life to a century. This is woman's exact position. She cannot get over it. To extend her life, would necessitate also resuscitation or rejuvenation of her sexual functions which is impracticable. Man's age also must be the same as womans' irrespective of his sexual functions, for some men are known to have had their procreative faculty unimpaired even up to the eightieth year of their age. Such cases are not rare even today. But considering the worry and responsibility of supporting the family man also must be expected to stop procreating almost about the same time as woman.

[124] It is not a long life that matters but how life is used by man. A long life lived like a beast is not at all desirable. The Vedas do not expect, much less ordain, a man or woman to live long like a parasite or a wild beast. They say that á man can live only for a hundred years and that period he should utilise in the most beneficial manner to himself and to others.

[125] People lose their political freedom, we have

said elsewhere, as a measure of punishment meted out by Divine justice. अदीन means not mean or low, and दीन, its opposite, therefore, means, mean or low. No man or woman can lower or demean himself or herself. God forbids everybody from behaving thus.

नात्मानमवमन्येत पूर्वाभिरसमृद्धिभिः
आमृत्योः श्रियमन्विच्छन्नैनाम्मन्येत दुर्लभम् ॥

"One must not lower or demean oneself in one's own estimation or in that of others on account of one's past failures, but should ever aspire after greatness even till the time of one's death never believing it to be unattainable."

The greatest loss of freedom is demeaning oneself. Only those people lose there freedom who demeam themselves.

126 These ten prayers are only typical, on the model of which any number may be composed according to need. It should also be noted that these prayers are to be offered only at the initiation of the undertaking, privately at least, if not also publicly during the ceremonial of initiation by the party concerned, and not afterwards, that is, while the work thus begun is in the doing Then of course, a different prayer, based on the same principle will have to be offered by the person every morning. In the evening, at the end of the day's work or at night, the exercitant should offer the following prayer:—

अग्ने व्रतपते व्रतमचारिषं तदशकं तन्मेऽराधिदमहम्
यऽ एवास्मि सोऽस्मि ॥ २ । २८ ॥

"Oh Lorb God, Effulgent Protector of our vows, the solemn vow of truthfulness in thought, word, and deed, enjoined upon me by Thee, that by Thy Grace, have I fully accomplished today as I could, for, whatever I am without Thy help, I am of myself unable to carry any great undertakings to completion."

The necessary variations given in the adove prayer may or may not be introduced in this which is only a continuation and completion of the former.

The English rendering given above by us is an adaptation and enlargement of the original.

[127]The repetition of the words मन्तु आशिषः indicates the ardent fervour for God and impatience of the devotee. In the Yajur-Veda this stanza ends with-उपहूता पृथिवी मातोप मां पृथिवी माता ह्वयतामग्निराग्नीध्रात्स्वाहा

[128]Repeated entreaties to God imply great love for Him and impatience on the part of the devotee to have his prayers granted. Nothing is so good as understanding. If a human being has understanding, he or she will surely have all happiness. Hence it is right to entreat God frequently for intelligence. (The Author).

[129]The author failed somehow to give the date (17-10-1941) of completion of this work.

130 The following documentary evidence is adduced to prove that Dayananda's works were intentionally as well as through ignorance spoilt by the servants and helpers he employed to write, print or read the proofs of:—(१) स्वामी दयानन्द सरस्वती जी महाराज ने जो चिट्ठियां वैदिक यन्त्रालय के कर्मचारी पंडित ज्वालादत्त, मुन्शी समर्थदान आदि को भेजी हैं उनसे भली-भांति प्रतीत होता है, कि वेदभाष्यों की संस्कृत तो स्वामी जी महाराज की है, परन्तु हिन्दी समग्र स्वामी जी के पास काम करने वाले पंडितों की बनाई हुई है। इन चिट्ठियों से यह भी ज्ञात हो जायगा कि संस्कृत का भी संशोधन जहाँ तहां पंडितों ने किया है। स्वामी जी को यह भी ज्ञात था कि उनके किये हुए ग्रंथों में पंडितों ने अपनी टिप्पणियां भी लिखी हैं यह भी इन चिट्ठियों से ज्ञात होता है। स्वामी जी के आधीन काम करने वाले पंडितों की कितनी योग्यता थी तथा उनकी वैदिक सिद्धांतों में कितनी रुचि थी, इसका भी परिचय पाठकों को इन चिट्ठियों से हो जायगा। Harabilas Sarda's preface to Dayananda Granthamala Vol. 1

(२) राना साहब ने पुस्तक लिखने के लिए एक महाराष्ट्र पंडित चन्द्रशेखर को नियत कर दिया और १२ जून सन् १८७४ सत्यार्थप्रकाश की रचना आरम्भ हो गई, स्वामी जी बोलते जाते थे और चन्द्रशेखर लिखते जाते थे, अन्त को सत्यार्थप्रकाश का पहला संस्करण सन् १८७५ में राजा जयकिशन दास के सहाय्य से मुन्शी हरबंशलाल काशीनिवासी के लाइट प्रेस में छपकर प्रकाशित हुआ

.... इस सत्यार्थप्रकाश में श्राद्ध तर्पण का समर्थन किया गया था और श्राद्ध में मांस के पिंड देने लिखे थे। पुस्तक छपने के पश्चात जब स्वामी जी का ध्यान इसकी ओर आकर्षित किया गया तो उन्हें अत्यन्त दुःख और आश्चर्य हुआ कि उनकी धारणा और उपदेश के विरुद्ध ऐसे लेख को पुस्तक में स्थान कैसे मिला। स्वामी जी ने तुरन्त ही पुस्तक वापिस ले लिया। महर्षि दयानन्द का जीवन-चरित्र, Vol II. pp. 272 and 273.

(२) महाराज के कर्मचारियों में एक दिनेशराम लेखक था। वह ऊपर से तो बड़ा भक्त बना रहता, परन्तु भीतर से स्वामी जी के कार्यों में जान बूझकर अशुद्धियां कर देता। स्वामी जी के सम्मुख वह बड़ी चिकनी चुपड़ी बातें करता, पर उनकी पीठ पीछे दूसरे कर्मचारीयों को कहता कि "यह साधु हम लोगों के हथकंडों को क्या जाने? हम अपने चातुर्य से इसके ग्रन्थों में ऐसी ऐसी बातें मिला देंगे और इस प्रकार मिला देंगे कि उनका पता इसे प्रलयकाल तक भी न लगेगा॥ "Dayananda Prakasha", by Swami Satyananda, p. 448 (Calcutta).

[131]This is the main and essential purpose of the sipping which completely sets at rest any doubt the objector can raise on the ground of reason or science. The secondary purpose which has no scientific explanation to satisfy the objector is that it is a "symbolical" act signifying all round purification, physical as well as moral. Water pervades as well as purifies, but it does cleanse only when it pervades. It fails entirely to cleanse when it is obstructed and remains stagnant in a place. In

the same manner we should contemplate God as pervading the whole of our being by His Providence and Grace if we really intend seriously to be sanctified.

[132]From their construction, these bits do not seem to be the texts of any Vedic racension They are taken from some ritualistic aphorisms, or composed by the author himself.

From the words वाक् speech, चक्षुः eye, and श्रोत्रम् ear, the objection could have been raised that this particular prayer, and then the Sandhya adoration itself, was intended only for those who had all the organs of their bodies sound and clearly excluded those who did not have that blessing. From our rendering, however, this objection has no occasion

While reciting these Sanskrita words the devotee should try to remember how he or she utilised these parts of his or her body during the period of time elapsing between the last Sandhya adoration and this.

[133] Here the exercitant should feel compunction for his or her infirmities, and then reciting the Sanskrita words meditate upon each expression as interpreted in the translation.

[134]While uttering mentally, and meditating over each of thes seven Sanskrita expressions, perform deep breathing in the following manner:—Sit at ease in some much convenient posture as the Siddhasana, the easiest way of sitting on the haunches. Straighten and erect your whole body, but do not lay any pressure, and not exert any

force anywhere on your person, but on the other hand let it loose and try to feel yourself at complete ease and comfort Then normalise your breathing, so that there is absolutely no weight anywhere in your lungs or throat Then, while uttering each of the above expressions, and meditating upon the sense of each, take a slow, quiet, long breath, as long as you possibly can. Then, and this is the second step, try to retain, this inhaled breath as long as you conveniently can without exerting any force upon your lungs. When you feel the weight of the breath, give it out slowly only through the nostrils, for breathing, for pranayama is to be done only through the nostrils, and when all is given out, just hold yourself erect and contract the muscles of your pelvic and umbilical region, and hold it like that for some time, as long as you feel it convenient to do so. This is the third step during which the lungs are emptied of all breath and the ribs are drawn in with the muscles of the pelvic and umbilical regoin pulled inwards towards the back. Now when you feel no longer able to hold on like this, repeat the first step, by taking in a long and deep breath of fresh air, (letting loose the pelvic and umbilical muscles and releasing the ribs), all the while, mentally uttering the second of the above expressions and meditating upon its meaning.

This is the real pranayama of the Sandhya adoration. To put it in a nutshell, (1) you first take in a long breath, (2) then retain in your lungs the air taken in as long as you can or feel conve-

nient to do so, (3) slowly let out the air breathed compeletly and at the end of it, pull up by contractin the muscles, the pelvic and umbilical region, pulling in the ribs towards the back, and keep like this for some time, the lungs being emptied of all air This is one pranayama. One should regulate this according to one's strength. Begin with something like ten seconds or so That is, let each step, spread over ten seconds, and not more. Then gradually increase the pace, but take care that this should remain within the limits of your devotional exercise, and do not convert it into the charlatanism of the Hatha-yogi. When the pace is increased, the exercise usually turns harmful in two ways, First, it encroaches upon your devotion, and becomes a mere anatomical exercise leading you nowwhere. Or second, it injures you somewhere, either in the lungs or the bowels, and leaves you maimed for life. For a true devotee, that is for the really spiritually minded man or women, the meditation is the most important, and the pranayama only an auziliary towards it. While meditating deeply, the devotee loses all consciousness of the external world, and of even his or her body, and then the breathing of itself, and without any effort on the part of the exercitant, it becomes the most prefect pranayama This is Dhyana-Yoga, which is the only true Yoga and it is this that is desired in the Sandhya, and not feats of deep breathing, spectacular and attractive.

[135]Here the exercitant should make it a habit to pray for political, social and economical freedom and happiness. There is nothing like such a prayer to impress upon our weak minds the necessity of taking steps to improve our lot in the world.

[136]Between here and the meditation of the Gayatri ought to come the third symbolical sipping of water or 'achamanam' to the accompaniment of the textशान्नो देवी etc., given on page 5.

[138]With this obeisance and the brief prayer for peace accompanying, ends the Sandhya adoration of Dayananda. He was an innovator here as elsewhere in his works in many respects.

The old Sandhya adoration fell of old into the hands of sectarians and came to be desecrated with the inclusion of sectarian verses of poetry idolatrous and otherwise evil, to the obscuration of the original Vedic texts. Also the sense of these texts was not at all cared for The Sandhya was considered to be a sort of esoteric exercise attended with magical effects. Its spiritual and moral value was not at all cared for. At the most. the performer found favour with some charlatan sadhu guru, learnt the method of the Hatha-yogic pranayama, and varied and further desecrated his devotional exercise by diverting his attention from meditation on God and his own soul to the exact performance of the anatomical exercise of deep breathing. Such people, and they exist even today, considered themselves to be adepts in the esoteric science of Bhakti, and posed as men and women of great purity and

sanctity of life. Obviously happened to be the most selfish and self-conceited, totally lacking in humility and having no feelings of civility towards any body. Their daily life was one continuous piece of hypocrisy shame and humbug. Their dealings with others were the most offensive and overbearing. One comes across such people even today in India. Their religion consists in regular baths and washings, marks on the forehead, despising the so-called Shudra, or untouchable, cooking and eating their meals in a particular place where nobody else is allowed to enter.

Such hypocritical people and their wretched gurus varied the Sandhya to such a horible extent that it came to have hundreds of different schools and hence so many different methods and read ings. Today it is very difficult to find the separate texts of all these schools, for the evil had its evil effect of killing the Sandhya itself. Now the religion of the hypocritical 'unco-good' consists in ablutions and cooking the meals and eating them in a secluded place

Dayananda was therefore, constrained to draw up a new and sensible, short and sweet method of the Sandhya adoration, and his Sandhya is today acknowledged by most sensible and pious Hindus to be the best. It is widely used all over India, even by some who are not of the Arya Samaj.

His most important innovation was the inclusion of AV. III, 27,-1-6, for मनसापरिक्रमा, the

mental vision and meditation of God as prevading all the quarters of universe. We do not know whether any sectarian Sandhya school included these texts before Dayananda; probably some did, but we do not find it today in the availabe sectarian Sandhya manuals.

He simplified the Sandhya, shortened it, and also purified it of all puranic dross. In his Sandhya, there is not even the slightest touch of idolatry or sectrarianism. Even a Muslim or a Christian, if he understands the Sanskrit language cannot but concede that Dayananda's Sandhya is a really theistic devotional exercise fit for all.

Dayananda made the nature of the Sandhya adoration clear by the inclusion of the long Atharva-Vedic passage, III, 27, 1-6 referred to above, which fact the older schools deliberately obscured. This long text, proveg that the Sandhya as such is a meditational exercise. This aspect of the Sandhya is the most important and must always be had in mind by the devotee. The pranayama, and all such merely physical adjuncts, are to serve only as auxiliaries. The Sandhya is a Yogic exercise, and by Yoga we mean only Dhyana-Yoga Raja Yoga is merely another name for this. Hatha Yoga is an exercise for the development of the powers of the body and mind, mostly physical. A Dhyana-Yogi meditates on the true nature of his or her own soul and upon God, whereas a Hatha-Yogi may devote certain parts of his time even to the recidivistic contemplation of how to kidnap his neighbour's wife. For

this ugly feature of the diabolical system we refere the reader to the wretched Haṭha-yogapradipika, than which, perhaps, human literature does not possess a more digraceful piece of writing. Every man or woman does possess multifarious physical and mental powers which he or she can develop to a wonderful extent, and the Hatha-Yogic system advises you to develop the lowest of them to an abnormal extent and devote it to the enjoyment of the vilest of the pleasures of the pleasures of the senses. It is not rare to come across a charlatan sadhu who drinks gallons of lipuor without getting drunk. We leave this topic here, warning the reader to shun this system, and take care not to get into the snares of a ha·hayogi.

In the Sandhya you simply and seriously meditate on the true nature of your own soul and on God with a view to improve yourself morally and spiritually. During this meditation the breathing becomes deep and long, quiet and level, without any conscious effort on your part, i.e., pranayama comes to you and you do not have to go in search of it. When the devotee becomes impervious to external sounds, ultimately attaining Samadhi, which is not only trance. Such contemplation sanctifies life and brings one nearer to God. This is the secret of Dayananda's Sandhya.

[139]Nos. 2, 3 and 7, of these stanzas of prayer will be found also in the Aryabhivinaya, as Nos. 20, and 48 of part I, and 6 of Part II.

[140]This is the meaning of the stanza in its context. The variation that is sometimes made by ritualists in the rendering of genuine original Vedic texts torn away from their contexts, just to suit the particular ritualistic act at the time of sacrifice, gives rise to the false impression that the text of the Vedas, at least the Yajur-Veda, was got up by ritualists, just to serve the purpose of chanting at sacrifices, and that it contains nothing but ritual formulae We donot at all agree with this method of appropriating Vedic texts to the ritual. The recitation of Vedic texts at the time of sacrifice is intended to awaken the interest of the people in Vedic studies, hence we have given throughout only the 'neat' original renderings of the texts concerned. The sence, however, does, in some way, concern the ritual and this much is quite enough, Yaska in his Nirukta XIII, 12, says:—न तु पृथक्त्वेन मन्त्रा निर्वक्तव्याः प्रकरणश एव तु निर्वक्तव्याः, that is, Vedic texts are not to be torn away from their contexts and interpreted separately, but always with relation to their own cotexts.

Paraphrase *of Mantra 14, (P 193)* :

पश्यन्त : Looking up with our mind's eye परि beyond तमस: the darkness of the world स्वः towards God almighty, the Source of our final emancipation, उत्तरम् our Saviour from all woes, वयम् let us उद्गन्म ascend by spiritual progress सूर्यम् to that Supreme Being the Sun of all the suns

उत्तमम् most Excellent ज्योतिः Light देवम् Mightiest देवत्रा among the mighty.

Paraphrase *of Mantra 31, (P. 194)*:

उद्गात् God Almighty appears चित्रम् as the wonderful अनीकम् bestower of life देवानाम् to all that live and have their being in this universe मित्रस्य and as the light of conscience which enables the man having friendly feelings towards all creatures, वरुणस्य the man of rectitude अग्नेः and the leader of men चक्षुः to see as they do. सूर्यः Through the sun आ अप्रः He fully pervades द्यावा पृथ्वी the heavens, the earth and अन्तरिक्षम the atmospheric region with light and that आत्मा He is immanent जगतः in all beings movable च and तस्थुषः immovable.

Paraphrase *of Mantra 42, (P. 196)*:

For त्यम् such दुनम् a righteous man जातवेतसम् well-known for his devotion to the eternal Vedic Speech केतवः his intellectual faculties वहन्ति lead उत् ever on and on the path of advancement विश्वाय for all the world दृशा to see and derive enlightenment from सूर्यम like sun that sheds lustre from the celestial region.

Correction Slip

Page	Lines	Printed	Read.
107	13	Mighty Kings	....Mighty King
125	5	troule	...trouble
125	6	happy	....be happy
126	13	guesdon	....gueidon
126	14	maman	...woman
138	5	Fedic	....Vedic
152	15	miscrics	....miseries
156	9	acholar	....scholar
157	1	tota	...total
157	2	adunegation	... abnegation.
167	22	merey	....mercy
172	4	be	....to be
177	21	Gad	....God
179	8	eves	....eyes
180	19	degestive	...digestive
180	2[illegible]	aud	....and
182	12	Inteiligence	...Intelligence
183	16	word	...world,
169	18	be	...by
203	7	others	....with others
207	9	ta	to
211	21	Tech	...Teach
226	6	providst	....providest

NOTES.

Page	Lines	Printed	Read.
7	18	formead	....formed
7	22	interptation	....interpretation
25	3	Lorb	...Lord
25	10	adove	....above
33	18	proveg	....proved
34	15	ha hayogi	....hathayogi.

अशुद्धि—शुद्धि पत्र

पृष्ठ	पंक्ति	अशुद्ध	शुद्ध
३	५	वणितः	वर्णितः
७	२	अयमा	अर्यमा
१५	१२	अग्निा	अग्निना
१५	१३	यशसवीर	यशसंवीर
१५	१६	अश्रवत	अभवत्
१६	८	वह्नात	वह्नति
१७	३	अग्निहोता	अग्निर्होता
१८	५	दशुषे	दाशुषे
२०	१४	वसु	वसुः
२३	६	प्रथिव्याः	पृथिव्याः
२४	१	ना	नो
२४	१५	भूमि	भूर्मि
३४	६	पतिम्त्वं	पतिंस्त्वं
३६	२२	वीलु	वीळू
३७	५	वीलु	वीळू
४०	४	शसो	शंसो
४३	३	उतयः	ऊतयः
४७	८	त्यग्निः	त्यग्निः
५०	१०	नः	नः
५३	१६	मृज्ज	मृञ्ज
५५	२	म्येशा एका	स्येश एको
६१	१३	सद	सदः
६१	१३	शार्म	शर्म

पृष्ठ	पंक्ति	अशुद्ध	शुद्ध
६६	१७	उग्दातेन	उदग्तेव
६६	१८	शससि	शंससि
६६	२०	53	52
७१	७	आवद्ंम्ब	आत्रद्ंस्त्वं
८७	६	वन्धु	बन्धु
६४	२३	प्राणो	प्रणो
६६	२०	तद्वन्तिक	तद्वन्तिके
१०२	३	पेरो	परो
१०२	६	अम्ति	अस्ति
१०३	३	श्रदा	श्रद्धा
१०६	७	माप्रतिर	प्रमातिर
१११	८	कृतस्ये	कृतस्यै
११७	२	यन्तानि	यस्तानि
१२०	२३	शवातराय	शिवतराय
१२३	१	ब्रह्म	ब्रह्म
१२४	१४	आय	आप
१२६	१८	अधिष्टन	अधिष्ठान
१४०	१३	कनसो	मनसो
१४०	१३	वातितृरणां	वातिकृष्णां
१४८	३	त	तं
१६०	२३	।४२।	।४३।
१६२	४	स्पति	स्यर्ति

पृष्ठ	पंक्ति	अशुद्ध	शुद्ध
१६२	५	विय	धिय
१६२	६	सध्रूधे	सध्रूवे
१६३	१२	इन्द्रिय	इन्द्रियं
१६४	३	प्रिथ	प्रिय
१६४	२३	सन्त	सन्तु
१६६	२	वायुश्च	वायुश्च
१६६	२०	म	मे
१६६	२१	त	ते
१७१	६	दृशं	दृशं
१७१	२५	विद्यान	विद्वान्
१७२	६	साविय	सावित्री
१७२	१०	कमण्:	कर्मणः
१७६	२३	श्रोत्रमू	श्रोत्रम्
१७६	२६	सवत्र	सर्वत्र
१८०	२२	सिरसि	शिरसि
१८१	२२	सत्यम	सत्यम्
१८८	२७	योइ	यो३
१९०	१८	रक्षितृभयो	रक्षितृभ्यो
१९०	१८	इषुभयो	इषुभ्यो
१९०	१९	एभयो	एभ्यो
१९१	१३	ननो	नमो
१९२	८	इषुभयो	इषुभ्यो
२०६	११	कस्मे	कस्मै

पृष्ठ	पंक्ति	अशुद्ध	शुद्ध
२०७	२०	कस्मे	कस्मै
२१२	१४	श्रीः	श्रीः
२१३	३	वाङ्म्	वाङ्म
२१३	२०	मँ	मे
२१५	११	स्वद्यौ	स्वर्द्यौ
२१७	११	इष्म	इध्म
२२५	१०	सूयो	सूर्यो
२२६	९	चः	चंः
२२७	१०	भूग्नये	भूरग्नये
२३१	११	संवं	सत्रं

NOTES

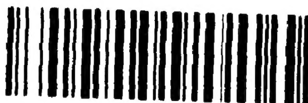
४	२०	यथावत	यथावत्
८	९	उध्व	उर्ध्व
९	१	आदाराथ	आदरार्थ
१३	२०	विद्याम	त्रिद्याम्
१६	९	भयप्रत्ययो	भवप्रत्ययो
१६	११	दिहि	दिवि
३६	१	ओर	और

नांक Date	उधारकर्ता की सख्या Borrower's No.	दिनांक Date	उधारकर्ता की सख्या Borrower's No.

LIBRARY
LAL BAHADUR SHASTRI
National Academy of Administration
MUSSOORIE

Accession No. 101989

1. Books are issued for 15 days only but may have to be recalled earlier if urgently required.
2. An over-due charge of 25 Paise per day per volume will be charged.
3. Books may be renewed on request, at the discretion of the Librarian.
4. Periodicals, Rare and Reference books may ...nay be consulted only



...or injured in any way ...placed or its double ...y the borrower.

fresh, clean & moving